The Churchman.

VOLUME XVIII. NO. 51. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER 935

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, FEBRUARY 17, 1849. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"The Order for *Daily* Morning Prayer."
"The Order for *Daily* Evening Prayer."
"The Psalter shall be *read through once every month.*"
"The Old Testament is appointed . . . so that *the most part thereof* will be read, *every year, once.*"
"To know what Lessons shall be read *every day*, look," &c. &c.
"The Liturgy, or General Supplication, to be used after Morning Service, on Sundays, *Wednesdays*, and *Fridays.*"
"This Collect is to be repeated *every day*, with the other Collects in Advent, until Christmas-Day."
"This Collect is to be read *every day* in Lent."
"Upon the Sundays and *other Holy-Days*, shall be said all that is appointed at the Communion, unto the end of the Gospel."—*Book of Common Prayer.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church	At 9 A.M., and 3 P.M.
All Saints' Church	" 8 "
St. Luke's Church [Sundays included]	" 8 A.M.
Holy Communion administered, every Sunday, at 10½ A.M. Upon all Festivals other than Sunday, at 11 A.M.; and Evening Service on Friday, at 3 P.M.	
St. Clement's Church	" 9 A.M.
Calvary Church	" 8 " and 6 P.M.
Church of the Annunciation	" 9 "
Church of the Holy Communion	" 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A.M.	
Church of the Crucifixion	" 8 A.M.
Emmanuel Church	" 9 " Prayers at 5 P.M. on Fridays.
Holy Apostles	" 9 "
Grace Church, [Brooklyn Heights,]	" 8½ " and 4½ P.M.

Calendar for February.

18. Quinquagesima Sunday—Next Sunday before Lent.
21. First day of Lent—commonly called, Ash-Wednesday. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

MARCH.

2. Ember Day.
3. Ember Day.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent.—The Annunciation of the Blessed Virgin Mary.

Poetry.

For the Churchman.

Mr. Editor.—Perhaps these lines, by Mrs. Southey, may be grateful to more than one of your readers. May they, then, find a place in your poet's corner?

"*When* shall we meet again?" My friend,
An awful question thine;
"*Where* shall we meet again?" Not ours
The secret to divine.

Not ours to lift the veil, perchance
In tender mercy drawn;
Oh! could we look beyond, would Hope
Still lead us cheerly on?

* * * * * * * *

Nay let it fall, that blessed veil
Which shuts the future out;
The *earthly* future—but beyond
Away with dread and doubt.

"When shall we meet?" When Time is o'er,
And sorrow past, and Pain;
"Where shall we meet?" God grant in Heaven,
Never to part again.

Selected Matter.

From The English Churchman.

LITERARY FRAUD ON THE MEMORY OF BISHOP JEREMY TAYLOR.

A Letter to Joshua Watson, Esq., D.C.L. By Edward Churton, M. A. London: Rivingtons. 1848. (pp. 58.)

In this letter the Archdeacon of Cleveland gives an account of "a singular literary fraud practised on the memory of Bishop Jeremy Taylor." One might have supposed that, with the exception perhaps of Sterne, Jeremy Taylor, the Poet of Divines, was the last of our writers to whom a Treatise, not his own, could, with any degree of success, have been attributed. It appears, however, that, in no less than three instances, works have been ascribed to him of which he is not the author. The first of these—the "Christian Consolations"—has been ascertained by the Rev. James Brogden to be the undoubted work of Bishop Hackett, the restorer of Litchfield Cathedral. The second, "The Psalter," has with good reason been assigned by Mr. Watson to a well-known friend of Taylor—Christopher, Lord Hatton. In the ascription of these Treatises to the author of the "Holy Living and Dying," however, no great wrong was done to his memory. If they were not rightly assigned in their titles, they were both Treatises of great value, tempered with words and thoughts that breathe the warm spirit of devotion, and written in a style of touching eloquence. The "Contemplations on the State of Man," which is the third work so long circulated under the name of Taylor, is of a somewhat different character. It appears that this book was first published in 1684, about seventeen years after Taylor's death. The date of its appearance alone was sufficient to excite suspicion; but it does not seem that any question was raised at the time of its publication. It became highly popular; so much so that ten editions were sold off in the course of the next half century.

Dr. Woodward recommended it, and Bishop Heber asserted that it was "marked as Taylor's on unquestionable authority." The true author has, however, at last been plainly discovered:

"Juan Eusebio Nieremberg was one of the most eminent writers of the Church of Spain, in the reign of Philip IV., and flourished in his own country as a cotemporary of Jeremy Taylor. He was born at Madrid in the year 1595; but, as his surname would indicate, was of German extraction, his father being a native of the Tyrol, and his mother a Bavarian. While he was studying the science of law at Salamanca in the years of his minority, he was attracted to the Society of the Jesuits; and becoming a member of that body, devoted himself to higher studies. His life was passed chiefly at Madrid, where he was first a reader of Natural History, and afterwards of Theology in the Imperial College. He appears to have held no higher preferment—perhaps he sought no higher—but died in the same city, where he had been born and resided, in the sixty-third year of his age, April 7, 1658.

"Nicholas Antonio, the Anthony Wood of Spain, gives the highest character of Nieremberg's writings. He was a man, he says, whose powerful genius and copious learning were chiefly occupied in training the morals of men, and instilling into them the principles of true piety towards God. 'Having gone through a course of sciences and arts—having imbued his mind with the precepts of all philosophy—Gentile as well as Christian, enriched with a perfect knowledge of the Holy Scriptures and of profane history, he was thus enabled, as he sought, with greater and better appointed forces, to carry on a continual war against vice, and to enlarge the borders of all Christian virtues in the hearts of the faithful, by the books which he put forth, being an admirable teacher of ascetic doctrine, and one that had few equals. Hence his treatises in the vulgar togue, written to promote the work of salvation, are the constant manuals and pocket-companions of our people of both sexes, and have now begun to be communicated to foreign nations, being translated into other languages, with equal expectations, as one must suppose of profit and advantage.'—*Bibliotheca Hispana Nova, tom.* 1, *p.* 686, 1 (*pp.* 10, 11.)

"I cannot set down the exact year of the 'Diferencia de la Temporal y Eterno;' but it appears in Nicolas Antonio's list, among the earlier of the author's Spanish Treatises, and in the collection of his works, more than once published at Madrid in three folio volumes, it occupies the foremost place. . . . It was soon translated into Latin and Italian. . . . In the year 1672, it made its appearance in an English dress, without name of place or publisher, under the title of 'A Treatise of the Difference betwixt the Temporal and Eternal composed in Spanish by Eusebius Nieremberg, S. J.; translated into English by Sir Vivian Mullineaux, Knight, and since reviewed according to the tenth and last Spanish edition.'

"From this translation was manufactured the Treatise, which goes under the title of 'Bishop Taylor's Contemplations on the State of Man.' It was put together much after the fashion in which an ingenuously idle school-boy may steal his theme from the pages of Addison or Johnson, taking care not to follow the original author through many sentences or pages consecutively, nor to commence with his commencement, but patching the work together, not without many turnings and dodgings and omissions. . . . . To save any trouble to the reader, who may wish to compare it with the original, I shall here set down, in parallel columns, the references to the several portions in the 'Contemplations' with the pages of Sir Vivian's translation, and the pages of the original Spanish Treatise, as it now lies before me, in the first volume of an edition of the 'Obras Christians' of the true author, published at Madrid in 1664:—

'*Contemplations.*' *Heber's Taylor, Vol. III.*

P. 414.—All philosophers which have thought of the nature of time, and which, with much subtlety, have disputed what it was, at length come to conclude, that they know not what it is; the most they can reach unto is, that no time is long; and that can only be called time which is present, the which is but a moment; and how can that be said to be, since the only cause why it is, is because it shall not be, but is to pass into the preterit, so as we cannot affirm it to have a being.

Molyneux's Translation.

P. 82.—Let us also see what the great doctor of the Church, St. Augustin, thought of the nature of Time—the which, in that great wit and understanding of his, found so little estimation and being, that, after he had with much subtility disputed what it was, at length he comes to conclude that he knows not what it is—nay, he knows not so much as what it is not to know it. The most that he can reach unto is, that no time is long, and that can only be called time which is present, the which is but a moment. . . . .

P. 83.—These are but his words: "If that the present may be called time, is, because it is to pass into the preterit, how can it be said to be, since the only cause why it is, is because it shall not be? So, as we cannot affirm it to have a being, but inasmuch as it is a way into not being.

Nieremberg, Obras, Tom. 1.

P. 30.—Veamos tambien que sintio el gran Doctor de la Iglesia Augustino sobre la naturaleza del tiempo; la qual tuvo en su gran entendimiento tan poca estimacion y ser, que despues de aver disputado, con suma sutileza, para averiguar lo que es, viene a concluir, que no lo sabe, y que no sabe esto mismo que es saberlo. Lo mas que llega alcanzar, es, que no ay tiempo largo, y que solamente se puede dezir tiempo lo que es presente, que es solo un momento. . . .

Ib. Y assi dize: Lo presente para que sea tiempo, es porque passa: pero como se dize, que es, pues la causa porque es, es porque no sera? De suerte, que no diremos con verdad, ser, sino porque camina a no ser."

This is a fair specimen of the mode in which the forger mutilated and disguised his materials. Mr. Churton, in a similar manner, traces the delinquent through all his windings and turnings—in fact, few men can trace a literary fox so well, or enjoy so much pleasure in the chase, as the Archdeacon of Cleveland.

"It must certainly strike us as remarkable that a clumsy forgery, such as this, should have imposed on so many generations of the English Clergy and people; but the book having passed, as far as appears, unquestioned at its first appearance, and Spanish Divinity having few English readers, and Sir Vivian Molyneux's translations of the genuine work having probably become scarce before the other appeared, Detection was not provided with her taper. Besides, it must, I think, be confessed, that the Spaniard is a writer who bears a coarse resemblance to Taylor. This will be more evident to the reader of the original treatise at length, or to him who shall think it worth while to examine other treatises of the same author. It is the cloth of frieze to the cloth of gold; but the Don evidently was one who delighted in those old Gothic stories, which were not unknown to Taylor: both were well read in the Fathers, if the Don may have that praise, who read his Greek probably on the Latin side of the page—both have a style of poetical flowing prose; Taylor one which is peculiarly his own; the Spaniard something like that which Don Quixote spoke in his lucid intervals. If Taylor had appeared in the age of Dante or Chaucer, he might have written a work more like the 'Difference between the Temporal and the Eternal.'—(pp. 28, 30.)

It may be asked whether Taylor could have been acquainted with the writings of Nieremberg. It seems clear to me that he was not. He was well acquainted with almost all the Spanish Divines who wrote Latin. There are very frequent quotations of Navarro, Melchior Canus, Vasguez, Gregory of Valencia, Suarez, and Salmeron; but Nieremberg was probably too recent, and his Latin works had not been imported into England. I do not think that Taylor read the languages of the Peninsula. He was evidently a reader of Italian; but where he quotes Luis of Granada, he quotes one of his Latin works, and calls him by his Latin name of 'Granatensis,' where he recommends the theological student to consult some works of Arias Montano, Sebastian Perez, and Francis Ruiz—they are Latin works to which he refers. Indeed, I do not recollect many writers of that period, except Ben Jonson and Howell, the letter-writer, who seem to have read Spanish. Very few volumes of Spanish works on theology are to be found in our old libraries. Probably the Inquisition kept them from being much exported, or much coveted in other lands. The Latin works of Spanish Divines were commonly printed, or reprinted, in the Netherlands. It is therefore not possible, if any one were found to entertain such a supposition, that Taylor should have made extracts from the work of Nieremberg during his life-time, which afterwards found their way into the hands of the printer of the 'Contemplations.' But a plainer reason is, what we have already seen, that the forged work is made up, not from Nieremberg, but from Molyneux's translation—which itself did not see the light till five years after the death of Taylor.—(pp. 33, 34.)"

Thus we see that the Archdeacon has fully made out his case, and succeeded in vindicating the memory of Jeremy Taylor from those disparaging remarks which Bishop Heber and others have founded on this forged Treatise. For this good work every real Church-of-England man must feel much indebted to him. His letter is with great propriety addressed to that venerable layman, the Robert Nelson of the nineteenth century, by whom every object calculated to benefit the Church of England has been supported during the course of a long, useful, and consistent life, and "to whom the age is . . . . indebted for a pious care of the devotional Treatises of Bishop Taylor, and for restoring those aids to prayer and rules of life to the place they must ever claim, while Christianity remains among us, as the choice companions of a Church-of-England man in his retired hours."

Communications.

For the Churchman.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

CHAPTER I.

THE CONFLICT.

The writer of this narrative was once a Presbyterian; I may add, that my numerous relatives, near and remote, with a single exception, are Presbyterians still. And that which I had been by birth and education, and without my consent or fault, I afterward became from conviction, and unhappily that species of conviction which is always absolute—satisfied with the potent reasoning, which even to a Nathanael may sometimes seem conclusive—"Can there any good thing come out of Nazareth?" The question was unfortunately one, which modest worth has always found it difficult to answer; and I had never met with a Philip of Bethsaida to say, "Come and see."

Of the Episcopalians, whose friendship I had enjoyed from childhood up, not one, so far as my recollections serve me, ever made the slightest attempt to proselyte me to his faith; and even after it came to be suspected that my mind was disturbed upon the claims of Episcopacy—when an expression of sympathy, or an exchange of views, or a friendly consultation upon personal and local difficulties, that never find their solution in books and authors, would have been unspeakably refreshing to my mind, then grappling in its own solitude with its new perceptions of truth and duty—still, if the fact be creditable to Episcopalians, I may record it to their praise, that I never met with either laymen or priest among them, who seemed so much as to care, whether a wanderer should come into his fold or not; but I felt many a time perplexed by the indifference with which they appeared to entertain a subject, on which my own mind was expending its most restless and intense anxieties. Whether those on the higher rounds of the ladder, reaching by God's ordinance from earth to heaven, were so far above me, as not to understand the pressure of an atmosphere that they had never breathed, or had not the skill to reach the helping hand so low; and that those lower down upon the same perceived so little difference between my elevation and their own, as to wonder that I should have suffered inconvenience or should have desired a change; or whether both high and low had forgotten that that ladder, with its facilities for climbing to the skies, was for me as much as for them; it would be irrelevant, and perhaps unbecoming, at present to inquire. It is enough to say, that I was excluded from the sympathies of Churchmen, both high and low; and, in looking at the past, I often feel like one who has made his way across some desert, where the footprints of the wanderers, in a thousand different directions, seemed rather to bewilder than to guide, and who therefore must ascribe his preservation and his better fortune to the grace that kept his eye upon the guiding star.

I may not be able to tell the precise moment, up to which I remained a Presbyterian, nor the moment at which I became from conviction an Episcopalian; but one thing I know, that "whereas I was blind, now I see." To speak more accurately, while "seeing men as trees walking," I had been at no pains to form a definite or fixed conception of the ministry, the sacraments, the keys, the Church; but had rather passed these matters over, as things that we were not required to define, and which perhaps it were better not to define too nicely, lest, peradventure, by running lines and fences, we should be found "cursing whom God had not cursed, or defying whom the Lord had not defied." But now that, through the mercy of Him who hath touched my eyes and told me to "look up," I "see all things clearly," I am more "ready to give a reason to them that ask me," and to say what that Church with its ministry and sacraments must be; and, standing on the great fact, that truth is positive and therefore exclusive, I am ready, too, to incur the imputation of an uncharitableness which I can only say my principles do not inspire, and of a bigotry which, I can only add, my private feelings are infinitely far from cherishing. As soon might we hesitate to allow the accurate dogma of the Holy and Ever Blessed Trinity, for fear of branding with heresy the amiable Unitarian, the martyred Nestorian, the ancient Sabellian, or the modern Moravian,—or as soon should we hesitate to define carefully and guardedly the awful requisites of repentance and faith and prayer and self-mortification and holiness, lest we should cast a shade, perhaps a deep and disheartening shade, upon the safety, as regards the future life of many excellent persons—as to withhold accurate definitions of things pertaining to the Church, lest we should rouse the suspicion in others, or be accused of harboring the thought ourselves, that, however well our neighbors excluded by these definitions may be faring, we are persuaded that they might fare better still, and that however safe those beyond these lines may be, we feel some solicitude that they should be safer still.

The truth is, that in a world like this, and with such hearts as ours, and amidst the endless influences that within us and around us threaten to disappoint the very best of us of his salvation, where no fact is so certain or so terrific, as that even "the righteous shall be scarcely saved;" it is our duty to dig deep, if we would lay foundations for eternity—to make the definitions as accurate as possible—to place and wake the watch at every post—to spare nothing from the means of grace that a gracious God has placed within our reach; if by any means we "may apprehend that for which we are apprehended of Christ Jesus." If the Deist be right in his definitions of faith, the Christian is safe; but if the Christian be right, the Deist is in unutterable jeopardy:—manifestly therefore let us fly from Deism to the covert of the Christian covenant. If the Unitarian be right, the believer in the Trinity is safe; but if the Trinitarian be right, the Unitarian is erecting a fabric on the sand:—let us therefore take our refuge in the Persons and the grace of the Eternal Trinity. If the Quaker be right, the Presbyterian or Methodist or Baptist may be saved; but if these three be right, the Quaker has lost the sacraments and many of the richest and most valuable means of grace:—let us then abandon Quakerism for either of the three. And, by parity of reasoning, if the Sectarian be right, right in those principles by which all sectarians exist, the Episcopalian has, and will forever have, this towering advantage, that, in the judgment of the very sects, he still is safe—he has a Church—a ministry—the covenants—the sacraments; but if the Episcopalian be right, the Presbyterian, the Methodist, the Baptist, and others constituted like them, shut *themselves* out from some of the most striking promises, and the most valuable and effective means of grace; or else they so obscure them and depress them, as greatly to derogate from their significance and efficacy. A Romanist might wish to press this reasoning further, and demand that if the Episcopalian be in the right, the Romanist should be admitted to be safe. Our answer is, that if the Episcopalian be in the right, the Romanist is deeply in the wrong—wrong, as the agent in the first great rending of the Church into East and West—wrong, as the true cause of all the subsequent re-rendings in the West—wrong in the sense Protestant, and wrong in the true sense Catholic—wrong in the superstitions and the practical idolatries, that he encourages, and wrong in the sacramental abuses, and sinful conditions of communion that he enforces:—not one of all which does sectarianism pretend to charge against Episcopacy. "What advantage then hath the" Episcopalian, and what profit is there in Episcopacy?—"Much every way; chiefly because that unto them were committed the oracles of God, unto whom pertaineth the adoption, and the glory, and the covenants, and the service of God, and the promises; whose are *the fathers*—beloved for *the fathers'* sakes." For it is not disputed in the Protestant world, and hardly in the Roman, that Episcopalians have a Church—a ministry—the faith—the sacraments.

Although unable perhaps, as already stated, to determine the exact moment of the change which I have undergone, I may yet be able, before progressing a great deal farther with this narrative, to convince even the staunchest believer among my former brethren in instantaneous conversions, that mine to Episcopacy, however gradual and cautious, has been earnest and honest—the result of a conflict deep enough and enough prolonged, to furnish one plausible phenomenon more for the theory of irresistible grace. Indeed one who has not been fated to pass the same ordeal, can never understand "the fightings without and the fears within," of a soul escaping, as it has been my happy lot to do, from the mazes of sectarianism, in its endless genealogies, into the genial bosom of the Church.

To abjure a well-compacted system of opinions, to which I have been publicly committed, and which I must now allow that I have held on insufficient grounds—to determine that I will "not consult with flesh and blood," where all who are dear to me in life would earnestly resist me—to resolve that I may not even "go and bid them farewell that are at home at my house," well knowing that I cannot answer their inquiries to their satisfaction—to disturb and disrupt the ties of brotherhood, which time and a friendly intercourse and many an occasion of "sweet counselling together," have long and endearingly connected—to withhold the homage that nature seems to claim for the ashes of the cherished dead, by appearing to insinuate a defect in their religion, and, with motives easy of misapprehension, to leave "the dead to bury their dead"—to overcome the countless expedients and sophistries to which the heart resorts, in order to persuade itself that, whatever be the secret conviction, it is at least unnecessary to avow it openly—to encounter the obloquy that one must look for, in breaking old associations for reasons that, by implication, offend human pride—to admit that I have "run without being sent," and have performed the holiest offices of the altar without the Lord's anointing—to "go out not knowing whither," and incur the necessity of a long probation, before I may earn the confidence of my brethren in my new relations—to be day and night agitated and unhappy on a question, on which it would be imprudent to seek sympathy, either in the ties about to be sundered, or in those about to be formed—to "go up to this Jerusalem, not knowing the things that shall befall me there"—to be *goaded on* by the inexorable perception of truth, to the fatal moment of proclaiming the change my mind has undergone—and, at last, under a pressure of conviction, which it would be unsafe longer to resist, and impossible ultimately to overcome, to take my new position, and yet to have not a doubt that I am right in taking it—this is a task that lays under exhausting tribute every resource and element of our frail nature. The patient investigations, and the sifting of reasons—the earnest longings for Divine guidance, and the searchings of heart—the wakeful nights and anxious days, wearing the spirits and corroding the health—now a determination to dismiss the subject, as one of externals and not of essentials, or of order and not of faith—now an effort to believe that it would be a lesser evil to continue, even at some hazard, in the old communion, than to suffer and to produce in others the necessary mischiefs of a change—now a recurrence to old prejudices, a carping at the theory in some of its details, or in its practical and local workings, or a magnifying of some incidental circumstance, to divert the mind, or to embitter it against the new relation, or to satisfy it that, on the whole, the change would not be materially for the better—now the suggestion, that many learned and devout men, "of whom the world was not worthy," have believed that Presbyterianism was scriptural religion—now the old feeling stealing over me, that my mother, who first brought me to Christ, and first taught me to pray, and who now "sleeps in Jesus," lived without blemish and passed "the swellings of Jordan" without fear, in the faith which, *only as to its securities,* I am proposing to abandon—and again, the recollection that my venerable father, now leaning with Jacob on his staff, is in the same religion waiting with the bright anticipations of a holy hope "until his change come"—these are but some of the tumultuous tossings in the mind of the anxious inquirer. The happier child of the church, who was "free-born," can scarcely conceive the tribute to be paid to old prejudices, old habits, old associations, old modes of thinking, and chiefly to the old pride of human nature, by one who would become "partaker of his liberty." In the words of one who purchased at great expense the freedom of Rome, when Rome was free—words which were appropriated by another, who long ago preceded me in this uneven path—"With a great sum obtained I this liberty."

A struggle like this may perhaps somewhat excuse the enthusiasm, which those, who "from without" have found their way into the church, have now and then betrayed. My own enthusiasm, if any I have felt, I have endeavored not to make offensive to my brethren, either old or new. I have chosen rather, under many provocations, to "keep silence even from good words," and to enjoy my liberty in quiet thankfulness to Him whose word hath made me free. Sometimes I have been questioned, and, it would almost appear, in the same spirit in which the man, twice unfortunate, if I may so say, unfortunate in having been born blind, and unfortunate in having received his sight, was persecuted with the questions, "What sayest thou? What did he unto thee? How opened he thine eyes?" And sometimes, "out of a good and honest heart," I have been asked to give "a reason of the hope that is in me." But from considerations that will readily occur to a discreet mind, I have felt it proper not to break the covenant with my lips. Time may however be now supposed to have sobered down the gushing impulses of the "new convert," and also to have in some measure healed the wound which only "the necessity laid upon me" could have induced me to inflict on those "with whom I once walked in company;" and therefore, from motives which I know will be approved by Him, who alone has the power to discern, or the right to judge, I now venture to give a degree of form and permanence to a brief chapter from my own "experience."

I am but one among more than three hundred ministers, who, in this country alone, have, within a few years, been "grafted again into the old olive tree," from which, on the responsibility of our forefathers, we had in evil and violent times been "broken off." In reaching this result, there has doubtless been no little variety in the trials that we have each encountered; but it is reasonable to suppose that "as the billows went over our soul, and deep answered to deep," in the general features of our "experience" we have resembled each other, as "face answereth to face in a glass." And forasmuch as few have taken in hand to give account of those things which are most surely believed among us, and especially of "that dark and terrible wilderness" through which the Lord hath brought us to the fold that was once "one," and is as certainly to be one again, it has been suggested by others and has seemed good to me also, "having perfect understanding of that way," that it might be a means of usefulness, and perhaps a soucce of consolation, or even an humble guide to those who may come after us in the same rough path, or who may be at this moment grappling with the same rude difficulties, to see that "the fiery trial has happened" to others before them, and that a goodly "cloud of witnesses," still panting at the goal, are looking on them with affectionate sympathy, as they run the same race from which we are now resting, and have their eye on the same invaluable prize which we have grasped.

One of Three Hundred.

For The Churchman.

CATHOLIC INFALLIBILITY.

Rev. and Dear Sir.—Your correspondent "Acernus," in an article in the "Churchman" of the 13th instant, utters sentiments which I exceedingly regretted to see were permitted to pass unnoticed, both in that and the two subsequent papers.

He says, "there is no such thing on the earth as absolute infallibility of judgment!" and again, "as to Catholicism being an *interpreter* of scripture—it *is* so, and in a very distinguished sense, but not exclusively." He sums up thus briefly: "The doctrinal definitions of the Church are the concentrated private judgment of its members, under the divine blessing, but not under divine constraint." All this appears to me very melancholy, especially from a writer so respectable and influential as I perceive Acernus is considered. Were his idea correct, how painful would be the result! A state of incertitude bordering upon hopeless scepticism. I cannot understand upon what principle he so pertinaciously engages in his present controversy, since if, as he states, there be no certain method of arriving at the truth, all his labor sinks into a mere contest between his private judgment and that of his adversaries. And if by dint of *talk*, for *argument*, if there be no infallible guide, the subject under their discussion scarcely admits of, either party succeeds in quieting the other, what is gained? For there is nothing of certainty or reverence to prevent the first person whose private judgment happens to disagree with the decision arrived at, from going over the whole ground again; and thus it must ever be so long as the doctrines of our most holy faith are made to depend upon the miserably uncertain doctrine of private judgment.

Romanism has so long claimed that infallible interpretation of the Written Word, and that unerring guidance of the Faithful, which is the blessed characteristic of the whole Church, for its own corrupt branch thereof, and has made such bad use of this unlawful assumption in its authoritative sanction of very fearful errors, that many very excellent and, in the main, very sound thinking men in the Anglican Church[*] run into the opposite error, and deny this infallible presence of Christ in His Church; not clearly discerning, as it appears to me, that the Romish tyranny and corruption has arisen from attributing that to *a part* which only belongs to *the whole.* And into this error I think your friend Acernus has fallen.

I wish therefore to show, with exceeding brevity, indeed, rather by hints than arguments, that the denial of the office of the Catholic Church to guide its members into all truth, is dishonorable to Christ, distressing to His members, revolting to reason, and contrary to Scripture, and I ought to add, to the voice of the Church itself, but that this last statement I am not in a position to substantiate so fully as I should wish, to those who are probably much abler divines, and more favorably circumstanced for such researches than myself; though my personal conviction has long been, and I think on sufficient grounds, that the Church has ever taught that whenever she unitedly says, "it seemeth good to the Holy Ghost and *us,*" that that ought to be the end of controversy to her faithful children.

1st. The error in question is dishonorable to Christ. He came in the flesh first to redeem man by his own expiatory sufferings, and then to sanctify the flesh, to purify it from its corruptions, fitting it to be the channel of His grace here, and to share His glory hereafter. Hence His Church composed of those who have been "born" into Him, are become His fleshly members, nay nearer still, His Bride; thus, by the holiest of all relationships, His, both in the *flesh* and in the spirit. Now Sir, believing as I do, that this is not a figurative, but a *literal,* though spiritualized, relationship, it does appear to my mind revoltingly dishonorable to the faithfulness and love of Christ as the Bridegroom, the "husband," of His Church, to say that He leaves her without the full guidance of that Wisdom which He so infinitely possesses! Further, such a supposition is dishonorable to His Wisdom and personal Dignity; for to leave His Bride without all that care and guidance which He is able to bestow would be to dishonor His own flesh! Let those who believe that Christ is come in the flesh, and yet deny His infallible guidance of those collective members of His flesh who compose His Bride, ponder upon this.

2nd. The error which we combat is distressing to the Faithful. For, if there be no infallible channel[†] of guidance upon earth, they are left to a miserable choice of *conflicting probabilities,* and that on matters of the most fearful importance. That this unerring guidance is to be looked for, in the direct influence of the Holy Spirit on our own minds, none but those who are more or less fanatical can possibly imagine, seeing that it is no where promised, and that all the evidence of fact is against it; for upon what article of our most holy faith, have not apparently very good and very earnest-minded men disagreed, with the Bible in their hands! But this personal inspiration Acernus is, I believe, much too clear headed to advocate for a moment; indeed he openly declares, "there is no such thing on earth as infallibility of judgment." O how distressing, if not hopeless, is the wide waste of doubt in which such an assertion would leave us. It is to be believed, that Christ has left His flock without any *certain* means of knowing, for instance, whether it is trifling with the Divine majesty, or availing ourselves of a most invaluable privilege, to offer our little ones to Him in Baptism? Or, whether in teaching my son that he is an elect child of God by the covenant of baptism, and pressing upon him the blessed obligation which therefore rests upon him diligently to seek the grace to remain a pillar in the house of his God, I may not be leading him to exercise a presumptuous confidence, the fact being that he is still in his sins and his blood? Or, whether in seeking the peaceful assurance of absolution, or feeding with a holy soul-purifying confidence on Christ as "being verily and indeed taken and received by the faithful in the Lord's Supper," I am not altogether indulging in soul-endangering [delusions? Or, that He has left His chosen without any sure means of knowing which, amidst a thousand conflicting sects, is the real Fold of Christ, the place where the promised aid of His spirit to sanctify them, body, soul, and spirit, is to be found? O Sir, I cannot, and thank Almighty God I do not, believe that the Great and Gracious Head of the Church has left His disciples in so forlorn and heart-rending a state of incertitude, without any sure guide to the knowledge of those truths upon which their present peace and eternal felicity greatly depend.

3rd. The argument that the error under consideration is opposed to right reason, I have already in a measure anticipated, in showing that the faithfulness, wisdom, and benevolence of Christ must all lead Him to provide His people with a sure guidance during their pilgrimage upon earth. I will only further observe, therefore, that surely reason teaches us that our Father in Heaven will not leave His adopted children—bought with the blood of His own Son, and sealed with His own Spirit—without a sure and unerring guide to the knowledge of His Will, especially seeing that our eternal abode with Him and indeed the accomplishment of all the purposes of redemption depends upon our knowing and doing that Will. What would an earthly parent do in such case? And "if ye being evil know how to give good gifts unto your children, *how much more* shall your Heavenly Father give His Holy Spirit to them that ask him!" And let us not forget that His spirit, is the spirit of WISDOM as well as of grace, and the promise is not confined in its fulness. That this spirit of *Wisdom* is not certainly manifested in its operation on our own spirit, most will admit; that it is not to be found as an unerring guide in the sacred pages of Holy Writ alone, all experience proves. Where then shall we look for it, but in the infallible interpretation of the inspired volume, by our spiritual mother—the Church, the Bride of Him by whose spirit it was written, with whom as such she is therefore one, as He is one with the Father.

One feature in the short argument which Acernus uses against the Infallibility of the Catholic Church is very painfully in accordance with the style of Hume's argument against miracles. Acernus argues that *no* evidence *can* prove the infallibility of the Church, because he says "the whole infallibility rests on the private judgment it discards." Now if this mode of reasoning were sound, it would go far to undermine very many of the arguments upon which our Christianity itself rests. But surely Acernus must see that the "private judgment" which may be quite competent to ascertain a *fact,* may be altogether unequal to the task of deciding upon the nature, peculiarities, and truth of controverted *doctrine.* Further: your correspondent seems to have a singular idea that the Catholic doctrine of the infallibility of the Church, is simply based upon the private judgment of each individual as to the meaning of the letter of Scripture. It can scarcely be necessary to inform him, that though, as just stated above, private judgment may be able to gather the knowledge of a fact, such as whether certain "guidance into all truth" be promised to the Church, that yet the doctrine rests for its chief support upon no such ground, but upon the same evidence, to a considerable extent, as does the inspiration of the Bible itself,—the united testimony of Catholic antiquity—that is, the voice of the infallible Church declaring, at one and the same time, the truth and interpretation of that Bible which it hands to its members, and its own unerring guidance as the Divinely appointed interpreter thereof. And if such be its testimony, even though it be with respect to itself, it cannot be denied without writing "liar" or "deceived" on the fair forehead of the Bride of Christ.

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[*] I include in the term Anglican Church all her daughters and reformed Catholic sisters, especially the Scotch (Episcopal) Church and that of the United States.

[†] I use the term "infallible *channel*" advisedly, for all admit that the Holy Spirit is the only source of infallibility; what we contend for is a channel through which that blessed Spirit can flow, without the possibility of being mistaken by us, or mixed with human frailty and wilfulness.

4th. The testimony of Scripture appears to me conclusively in favor of the important doctrine I am advocating. And here I shall mainly satisfy myself with one statement, that I believe cannot be successfully refuted; it is this: that the Bible itself directs us by promise, example, and precept, to the Church, and not to itself, as our authoritative guide in matters of doubt and perplexity! Under the Jewish dispensation it was "the priest's lips that were to keep knowledge, and at his mouth the people were to seek the law." When Christ sent His Apostles "to disciple all nations," His command was, "Go baptize—teach, and lo I am with you always even unto the end of the world." Thus the Saviour's last command to evangelize the world was given to the Church, and she was to perform it through her own ordinances and teaching, Christ promising to be with her even to the end of the world; and if we could have doubted the object of this presence, we learn it beyond all doubt from another promise, wherein He declared that He would send His spirit "to guide them into all truth." Could language more strongly show the infallible nature of the Church's wisdom? For your readers, at least, Mr. Editor, will have the discernment to see that this promise was made to the whole Church, and not to any mere individuals. Again the command to "Hear the Church" as the end of controversy, teaches the same truth. Hints, not arguments however, were what I undertook to give, as it would take a volume to do justice to the subject under consideration, especially as it is the *general tenor* of the teaching of Holy Scripture, more than any isolated passages upon which the strength of the present argument depends; one passage more then, must now suffice, and to my mind it is unanswerably conclusive. St. Paul declares, "the Church of the living God" to be "the pillar and ground of truth." Who shall dare to contend further, God hath spoken it! The Church cannot teach contrary to the Bible, for both are of God, but she alone by the spirit of Christ which dwelleth in her, can safely unfold the sacred pages of that Holy Volume of which she is the appointed keeper.

Yours truly,

A Catholic.

February 7th, 1849.

For the Churchman.

Although there is a highly important sense, and one which involves the most solemn human responsibility, wherein it is true that the service which we owe to God is *exclusive*, yet is it also true, that that service not only supposes, as consistent with it, but even encourages and requires, as a part of it, the faithful discharge of duties, and grateful enjoyment of blessings, connected with the earthly state and relations to which we are called in the allotments of His providence. Side by side, in Holy Writ, with the most serious cautions and warnings not to be conformed to this world, nor devoted to the things of time; not to be anxiously careful about bodily comforts, and even subsistence; to keep the love of pleasure in strict subjection; and to aim at superiority to the absorbing influences of even the nearest, dearest, and most important of our earthly relations:—side by side with these, we find clearly recognised and required, as duty or allowed privilege, industry in worldly concerns, the obtaining, care, and enjoyment of wealth, attention to personal and domestic comforts, cheerful improvement of temporal sources of happiness, and careful, affectionate, and active devotion, according to our station and means, to the interests, welfare, and enjoyment, of those to whom we are connected by the ties of family, of neighborhood, of society, or of country. Our great Pattern, the Lord Jesus Christ Himself, we find, regarded as not inconsistent with His perfectly pure and holy life, presence at large entertainments given by His friends, accompanied, at times, by the peculiar festivities and enjoyments of nuptial celebrations.

Still is it undoubtedly true, that God requires of all His people such devotion to His service, and to their own spiritual and eternal good, as shuts out all counteracting influences; such love for Him as is above all other love that is cherished in their hearts; such spirituality as keeps in subjection to itself all regards for things of time and sense; such a living *in* the world, *for* the world, and *to* the world, as comports with a character, in all its prominent features, in its chief tendencies, in its choicest associations, and in its most welcome attachments, *above* the world, not conformed to it, but transformed by the renewal unto holiness and virture of *the spirit of the mind.*

The obvious meaning of all this is, that our religion is required to be interwoven with our whole character, as both corporeal and spiritual beings; as living in this world, and preparing for another; as having things given us to enjoy on earth, and having infinitely higher joys set before us in heaven; as having both providence and grace ministering to our welfare, and bidding us be faithful, be cheerful, and be happy; as bound to trust in God, and yet be diligent in worldly duty; to look to Him for blessings, and to seek blessings in His appointed ways; to pray to Him and depend on Him for relief, and comfort, and support, as our necessities and trials in life may require, and yet earnestly apply to the provided means of obtaining them; to remember that our religion is intended for *His* service Who is a Pure Spirit, and that He commends to our imitation therein, the zeal and constancy and purity of those unfleshly creatures who form the angelic and archangelic company of His worshippers, and yet that that religion is to direct aright in earthly duties, to regulate earthly enjoyments, and to be the Christian's supreme controlling and governing power in both.

Inattention to such considerations, which are thoroughly interwoven with the whole texture of Gospel principles and precepts, has led to sad abuses and perversions of religion, and to results, in individual cases, destructive of honesty and consistency in the profession of it, and of its salutary influences on the heart and life.

A stupendous system of superstition and formality has resulted from the idea that seclusion from the business and enjoyments of the world is itself a virtue, and an important step in going on towards spiritual perfection, if not the very attainment of that perfection itself. A natural operation of the same principle, and a powerful auxiliary of that superstitious system, is the transferring of the same ideas, with increased force, to the infliction of positive suffering and misery by austere mortifications, and self-imposed castigations and tortures. The result of this has been the clogging and corrupting of the Church with masses of professing Christians, whose character and conduct have brought reproach upon the Gospel, and, obtruding evil influences upon the very world which they affect to have abandoned, have raised up therein inveterate ill will and enmity to that Gospel.

A very similar principle has raised up much evil in and to the Church, from another direction. Without embracing monastic separation from the world, other deluded or designing classes, with general worldliness of character and temperament by no means subdued, fasten upon some particular heads of worldly conformity—and they, very possibly, such as are by no means particularly accordant with their own inclinations—in reference to which, stern self-denial, severe denouncement, and harsh reproaches of those who differ, are allowed such prominence in their religious profession and conduct, as in a good measure to absorb all other care, to become themselves objects of the veriest worldly vanity and pride, and to leave the world and the things thereof little hindered in their sway over the chief affections and general workings of the heart, and over the predominant developments of character.

The careful reader of the Bible cannot but be struck with the fact, that its precepts, in reference to worldly-mindedness, and the obvious principle embraced by them, have regard much more to the business and possessions, than to the pleasures of the world. Clear, however, as is this fact, it is very extensively disregarded among Christians. Rigid feelings of disapproval and hostility touching amusements, are often found a prominent part of more than ordinary religious profession, where worldly business will be pursued with the utmost intensity, and worldly wealth loved with a most covetous affection, hard and rigorous dealings and strict exactions practised, and the affections stealed against any thing like an approach to the cheerful and generous liberality which the Gospel requires as indispensable to the truly honest profession of it, and to a warranted hope of its blessings in time and eternity.

Another grievous error on this subject is the supposition that an unworldly and spiritual mind may comport with little heed to the due government and control of the passions, dispositions, and tempers. This may truly be pronounced a deadly error—one which, all professions, religious exercises, and non-conformity to the world, notwithstanding, secures *the man* to the cause of irreligion, and keeps him true to the ranks of God's enemy: the very rigor with which he restrains his feelings in vastly less dangerous directions, makes them the more rampant and ungovernable in this allowed direction: satan knows full well that his work, in enmity to God and His Gospel, in disgrace and injury to the Church, and in danger and eternal perdition to the soul, will be promoted by encouraging the delusion, growing out of professed and apparent piety, which averts reflection from the accumulating guilt thus gaining the mastery over the spirit of the mind.

The practical end to which the writer would bring these considerations, is connected with the truth above noticed, that our religion is required to be interwoven with our whole character. It is not merely a matter of Church going, and hearing preaching, of sacraments and of ordinances: it is not adapted merely to the closet of prayer, the days of fasting, or the hours of sacred reading: it is not complete in a faith however orthodox, in feelings however warm, in trust however strong, or in confidence however assured. All these, indeed, in right kind and measure, are parts, and parts essential, of sound evangelical religion. But the great object of that religion is to carry man through this world, and in all relating to it, as, though a corporeal, yet also a spiritual being, equally bound to the rules and principles and spirit of religion, to the service of God, to Christian duty to fellow men, and to preparation for a higher and eternal state of being, in the body and what relates to it, and in the soul and what relates to it. His religion must be with him in his business and enjoyments, keeping him from whatever, in either, is inconsistent with Christian principles, affections, and duty, and constantly guarding, guiding, and controlling him, so that attention to both may be in strict consistency with his Christian profession.

What the Bible contains on this momentous subject, has vastly more to do with *principles* and a *spirit*, than with any minute detail of practical precepts. The present object calls not to a notice of actions, passions, or affections, glaringly wicked, and wilfully indulged by none but those entirely estranged from the spirit of the Gospel, intentionally disobedient to it, indifferent to its blessings, and defying its threatenings and maledictions. That object has rather to do with the very peculiar danger of combining with a general regard for religion, some sense of the value of its blessings, a fear of the consequences of hostility to it, and it may be honest strictness in some points of its requirements—of combining with all this, views so mistaken, and deportment so inconsistent, as to more than counterbalance what of religion is professed or felt.

At the foundation of all this danger and sinfulness, lies inattention to the great truth that religion is to pervade all that a man is, and all that he does. Its spirit is to be every where and uniform, as an animating, guiding, subduing, and controlling spirit, rather than concentrated in a blaze, or working off in an effervescence, at particular times, and on particular subjects.

A very serious error akin to the above, and greatly detrimental to true spirituality, is the intrusion into religious exercises and operations of worldly feelings, motives, and agencies. This is a department of the world's opposition to the Gospel, very subtle, and very extensive in mischievous effects. Vain display, worldly thoughts, and even envious feelings, will occupy the heart, while God is approached by the lips, and the outward forms of religion are practised: favorite tendencies which, in honest worldliness, would be sheer gossipping, and even border on dissipation, will be cloaked by religious professions and forms: mere secular objects will be sought by intermeddling with the concerns of the Church: cunning worldly artifices and devices will be applied to the management of affairs having religious ends in view.

But a more deeply rooted error, having very extensive deleterious influence, is that antichristian view of religion which represents it as a privileged state of entire justification with God, a being so taken into Christ, and clothed with His perfect righteousness, that nothing of the frail creature is seen by God, but only Christ as his Substitute; so that all his past sins are cast into oblivion, no future sin can ever be imputed to him, and he is in a positively saved state, wherein he will inevitably persevere, because sovereign grace will make him do so, and wherein, of course, his future eternal salvation is indefeasibly assured. *This*, according to the unscriptural theory, is the Gospel; and anything short of it is entire alienation from the Gospel: to those who are in this state, the privileges and blessings of the Gospel are secured: none others have any interest in them. Hence the wretched delusion which comes over many persons, that because they cannot honestly think that this is the case with them, therefore religious profession is not for them, and they are, at least in a degree, exempted from the rules and restraints proper for converted and regenerated persons, for *professors of religion*. And as they are taught that this justified state is one towards which they can contribute nothing, they may easily subside into an indifferent waiting for it, if it should ever please God to bring it to them, and meanwhile, into a mere worldling's attention to the world's pursuits and enjoyments.

How sinfully does man's proud heart rebel against the simplicity, and obscure the clearness of the Gospel! That teaches the precious truths, of deep interest to every human being, and opening the way of salvation to all, that when the Son of God interposed to ward off from man the dreadful consequences of the fall, human nature, in Adam, had the Holy Ghost restored to it, and was thus raised from the total depravity caused by the fall, again placed in probation for heaven, and gifted with whatever powers and properties were necessary to enable man to enter on and prosecute this probation; that an essential and fundamental part of this probation, is the use of means for having the operations of the Holy Ghost on his heart increased and strengthened; and the performance of conditions made by God available to man's growing in grace and in favor with his Maker; that thus, as required by God, and performed by strength of His imparting, religious duty is indispensable, as well in cherishing the true faith, and cultivating pious affections, as in outward and active obedience; that notwithstanding all this will be utterly worthless in itself, yet will it, if honest, sincere, and persevering, be, through Christ, and because of His infinite merits, graciously allowed as the working out of our salvation; that as an essential part of this duty, and necessary to its true Christian character, and its conformity with what God has been pleased to appoint for man, we are to pass, by the sacrament of baptism, through the regeneration which brings us into that Church or covenant, wherein those spiritual privileges, of which by virtue of Christ's mediation, we became heirs when born into the redeemed nature which Adam bequeathed to his posterity, are, by God's ordinance, to be enjoyed; and that, as by this regeneration we are made children of God, children of grace, and brought into a state of salvation, so are we born also to the privilege of tha indwelling of the Holy Ghost whence are to come the right direction of our moral agency, and its nurture and aid, so that, with a sufficiency that is of God alone, it may make sure that calling and election in Christ, which is the foundation of all goodness here, and of eternal happiness hereafter.

Thus, according to sound evangelical doctrine, the appeals which the Bible makes to *all*, in behalf of the claims upon them of true faith, repentance, and obedience, are *full of truth*: they are not "*yea and nay*," genuine to some, and in appearance only to others: they prove that salvation and its means and conditions, are intended for all; that all are in a salvable state; and therefore if any are not saved, it is because they set themselves against the will of God that they should be saved—they resist His counsel against themselves.

Every man, then, is born to be saved. Every man is bound to work out his own salvation. Christ has purchased this privilege for him.—The Holy Ghost enables him to enjoy the privilege, and improve it effectually. The gospel points out the way in which he is to do this. It is as a redeemed sinner, with salvation placed within his reach, and with all the obligations of the law of God resting upon him, that "at all times, and in all places," he is to be what he is, and do what he does. If his character, his situation, his acts, his enjoyments, his associations, are ever unfit for one whom Christ has redeemed; who, in baptism, was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven, called into a state of salvation, and made a child of grace, and consequently a subject of the Holy Spirit of grace; and the pervading and controlling care and business of whose life, therefore, should be to secure the everlasting consummation of such unspeakable blessings; he thus places himself in rebellion against God, in opposition to his most sacred duty, and hostility to his spiritual and eternal welfare. It is, therefore, only *as a Christian*, that he can innocently engage in the pursuits or enjoy, the wealth, the honors, or the pleasures of the world. Whatever, in either department, in kind or degree, is contrary to Christian duty, or a hindrance to it, is so far his neglecting of his salvation, and his wilful putting himself in "the way that leadeth to destruction." Indeed, the Christian who faithfully uses the means of grace provided in the Church, will be blessed with that spiritual discernment whereby he will certainly see how his religion may not only be his faithful guide, monitor, and restrainer, in thought, word, and action, in his worldly business and enjoyments, but also derive benefit itself, and additional usefulness in its bearing on the several departments of relative and social duty, from every situation and every engagement proper for his Christian character and standing.

An essential means, by the blessing of God, of this constant influence of religion on every state of life to which it may please Him to call the Christian, is, of course a habit of diligent and devout attention, in the true faith and humility of the Gospel, and in its sincerity and earnestness, to the strictly religious acts and exercises which it requires—prayer, the study of God's word, holy meditation, alms-deeds, abstinence, and fasting. As far as possible, every day should contribute its portion of time to a well and conscientiously regulated method, formed and pursued under pastoral counsel and advice, for the faithful and efficient discharge of all these holy and important duties. The Lord's Day should be particularly hallowed, as well by private and domestic religious exercises, as by those provided in the public service of the Church.

But the maternal solicitude of the Catholic Church has never been satisfied with extending to her children the important aids and encouragements of public worship, on that day only which the divine law requires them to abstract from worldly concerns. Her temples and her Liturgy would impress on them the duty of mingling religion with all their temporal pursuits and interests by daily calling on them to step aside for a little space from those pursuits and interests, to pay homage in *His* courts Who only can give them success, Who is the kind and good Source of whatever happiness they can bring, and in conformity to Whose will only, as there taught, can they be innocent and right. And much cause of holy and affectionate gratitude have we to that merciful Being, for that it has pleased him to "pour upon" this portion of the Church "the spirit of grace and supplications," in such increased measure as to enable our eyes to see, what many righteous men long desired to see, our temples and our Liturgy thus, day by day, pleading for God in the midst of the world, calling on men to consider their ways, and to remember that they are sinners in the midst of perils, and redeemed and favored creatures under infinite obligations of gratitude; and bidding them hear what God has caused to be written for their learning, counsel, and admonition, and pray for that spiritual discernment, whereby they may see their duties and their dangers, and that heavenly grace whereby they may be kept in the ways of God's laws, and in the works of His commandments: inviting the thankful for the blessings of Providence and grace, to bring to God's house their offerings of gratitude and praise; the afflicted to seek there His abundant consolations; the penitent and spiritually anxious to come often for that help which is ready in every time of need; the perplexed and troubled to seek peace and guidance; and all to cast themselves, in faith, and love, and trust, and prayer, on direction in all their doings with God's most gracious favor, and furtherance with His continual help, that all their works, spiritual and temporal, may be begun, continued, and ended in Him; that thus, in all things, they may glorify His holy name; and so pass through things temporal, that they finally lose not the happiness eternal.

B. T. O.

Mr. Editor.—Much stress has been laid by the peculiar Organs on a *Revival* among the *Unitarians* in their favorite stronghold, Boston.

It is a sign of amendment to hear of such a peradventure!—for it affords good ground to true Churchmen to hope that the faith is spreading and the doctrines of the Church so effectually taking root, that the Socinian leaders are somewhat aroused from their wonted lethargy. It needs but a short visit to Boston, to enable the observer to see the evil result of puritanism, in the various forms that fanaticism and infidelity have assumed in that beautiful city, where human reason runs riot and exhibits every phase that folly can put on. To give just grounds for hope that the Church is making headway, though slowly yet surely, it needs but a slight glance at the wordy orations, and lengthy addresses to the "Religion of Reason" reported in the papers alluded to. Blessed be your efforts, valued coadjutors and ministers of our beloved Church in Boston!—may they continue to prosper, and dissipate the darkness of error yet more effectcally.

Your obedient servant,

Ambulator.

3rd February, 1849.

For the Churchman.

Mr. Editor.—I am again indebted to some friend for the Protestant Churchman, of Jan. 20th, in which there is, besides its leader, intended for my special "*benefit*," my last communication to the Churchman at full length. For this piece of attention I am really much obliged; and I hope the Protestant Churchman will continue to republish my articles as, from time to time, they may appear. And further, if he will pardon me, I would suggest that he more frequently enrich his columns with matter from the Churchman, as he would thereby much improve the character and increase the usefulness of his sheet. But while making these acknowledgements, I must confess to some disappointment at the sudden and profound silence of the Protestant Churchman in the chief matter which has of late given him so much trouble. There is, for once, not even an allusion to my preamble and resolution! And, instead of that "detailed analysis," so often promised, I find but a return to his old slander, which he again brings forward, and labors to back with the reports of three other secular papers. And he closes with this seemingly self-satisfied air of triumph—"We leave Dr. Sherwood for the present, with five papers to dispose of instead of one."

As this new and apparently formidable array of proof against me may possibly be thought by some to demand a brief notice, I must, my dear Doctor, contrary to my inclinations, and at the hazard of some repetition, tax your patience, and that of your readers, while I run over again the grounds of this slander, and exhibit a specimen of the ways and means by which the Protestant Churchman labors to justify and defend it.

Now, however difficult may appear to some the task of disposing of these "five papers," in relation to this matter, it is yet very easily accomplished, and in more than one way. In the first place, supposing the extracts from these papers, here given by the Protestant Churchman, to be correctly and fairly made—and this is an enlarged charity—I would dispose of them as I disposed of the one heretofore cited. Their reports are not correct. They give neither my language nor my meaning. There is, however, entertained no suspicion of any design of misrepresentation. And I repeat, in reference to them all—the Protestant Churchman excepted—the remarks heretofore made respecting the report of the Herald: "I find no difficulty in understanding how reporters, in their short-hand, condensed mode of recording what they hear in the debates of a large popular assembly, may inadvertently and unintentionally bring together, as connected matter, in one sentence, that which was entirely disconnected in sense, and was expressed in two or more different sentences." Hence, we so often find, as in these very reports, the spoken matter of several minutes condensed into some half a dozen lines. And hence, also, as in these reports, we not unfrequently find sentences, and even quotations, entirely separated from their context, removed to a distance from their proper place, and joined to other sentences, with which they have no connection, and all given as the original language of the speaker. With such facts all are familiar. And these are evils, to a greater or less degree, perhaps inseparable from the best reporting system. And I re-assert, with perfect confidence, what I said of the reporter of the Herald, 'I have not the least doubt that one and all of the able and respected reporters of these secular papers, on showing them my approved report of the Churchman of what I really did say in the General Convention, would at once have acknowledged their mistake, and had candor and manliness enough to have corrected the error.' Most sincerely do I wish I could say as much of the Protestant Churchman. He will not, however, allow me to do this. He seems not to understand those higher and nobler qualities of the man, and to be insensible alike to the principles of honor, the claims of justice, and the law of charity. He, therefore, thus wilfully and deliberately persevering in repeating and republishing what he had been so often and solemnly assured was an *untruth*, cannot hold a place in the same rank with those papers which have never so offended.

In the second place, these papers effectually "dispose" of each other in this matter, no two of them agreeing in their testimony as to what I did say in the General Convention.

Now in settling verbal matters, or questions respecting the use of certain words and expressions, and their true meaning, the strictest regard must be had, not only to the precise words used, but also to their colloration, or the order and connection in which they were spoken.

To apply this obvious and common sense principle to the case now in hand. The New York Convention of 1847 passed, unanimously, the following resolutions:

"Resolved, as the solemn conviction of this Convention, that justice to the Church, in the Diocese of New York, as well as its best interests, demand that it be relieved from its present anomalous position."

"Resolved, That the General Convention be, and is hereby requested to give to the Chnrch, in this Diocese, such relief as may be consistent with its powers."

"Resolved, That a copy of the foregoing resalutions be transmitted to the next General Convention."

When the matters growing out of these resolutions were under discussion in the General Convention, I made, towards the close of a few remarks, the following declarations, in the *three* separate and distinct sentences, as here given. Having repeated, a few minutes before, the first of the above resolutions, I said—

"Such was the nature of the resolution which came from the New York Convention, and it should be remembered that it came to us by an unanimous vote of that Convention."

"The resolution, in respectful terms, asked for relief."

"And it is *my settled opinion* that no relief will be satisfactory to the Church, in the Diocese of New York, short of the unconditional removal of the sentence."

Such I claim to be the language used by me on that occasion—the precise words in the very order and connection in which they were spoken. And as proof of this, if proof can be necessary, I refer to the report of the Churchman made at the time, and the only report of my remarks that I saw during the session of the Convention.

Of the soundness of *my opinion*, as above stated, or of the wisdom or expediency of declaring it, there may very honestly exist a difference of sentiment; and of this I certainly have no disposition to complain. The opinion was deliberately formed, and honestly expressed; nor have I yet seen any reason to change it, or to regret the expression of it. The opinion had respect to the relief that would be satisfactory—not to any party, nor yet to any particular class, but "to the Church in the Diocese of New-York"—language which I had supposed the members of this Church could hardly misunderstand.

Having thus expressed *my opinion*, as to the nature of the relief that would be satisfactory to "the Church in the Diocese of New York," I concluded my remarks as follows:

"Lift the sentence, sir—put the Bishop of New York in communication with his Diocese, and my word for it, in less time than we have been discussing this question, the whole matter will be, if not settled, put in a train of settlement satisfactory to all concerned."

This being a correct statement of the facts in relation to this matter, can any fair minded man deliberately draw from these facts the absurd and unrighteous charge, "that I declared on the floor of the General Convention, that the New York resolution asked for the unconditional removal of the sentence," when I had just said 'this resolution asked for relief, and which, at that time, could have been granted in various ways.' And after having been well and often assured of these facts, would any truly Christian minded man persevere in maintaining and republishing this charge? I think not. Yet the Protestant Churchman has, for the last fifteen months, labored with a zeal and determination, bespeaking no indisposition to think and speak ill of a Christian brother, to disprove the above statement of facts! He commenced his attack, Nov. 13th, 1847, in the following gentle and gentlemanly language:

"The assertion made by a delegate from this Diocese to the General Convention, 'that it should be remembered that the resolution came from the Diocese of New York, with the unanimous consent of the whole Convention, and the relief asked for was the unconditional removal of the sentence,' is one of the *most impudent and unblushing instances of hardihood, presumption, perversion, and effrontery* we have had the fortune to witness."

This gross misrepresentation was promptly exposed by a friend, in the Churchman of the following week, Nov. 20th, 1847, who clearly stated the broad distinction I had made between the request of the New York resolution for relief, and *my opinion* as to the nature of the relief that would be satisfactory to the Church in the Diocese of New York, and gave at the same time the very language I had used in the General Convention. And it may be proper here to state, that the first knowledge I had of this misrepresentation was received with this prompt exposure of it in the Churchman. Of this exposure, however, the Protestant Churchman, making a rather heavy draft upon our credulity, requires us to believe he was entirely ignorant! He has given us to understand, twice at least, as will be seen hereafter, that he never saw it! Be this as it may, on the 30th Sept., 1848, the Protestant Churchman republished this misrepresentation in the following enlarged and altered form, making me say thus:

"This Diocese has never been backward to vindicate its own moral purity. It should be remembered that the resolution came from the Diocese of New York, with the unanimous consent of the whole Convention: and the relief asked for, was the unconditional removal of the sentence. Let this be done, and his word for it, in less time than they had consumed in discussing the matter, the whole difficulties of the Diocese of New York, if not settled, would be put in a train of settlement, in such a manner as would be satisfactory to all concerned."

Now, besides an awkward little circumstance connected with this second edition, presently to be noticed, it so happens that the first of the three sentences, which the Protestant Churchman makes me here utter in connection, *is a part—but only a part—of one Dr. Seabury's naughty resolutions, which I had previously read from the Churchman, and for which I was called to order!* While the last of these sentences here added to his first report, though omitting entirely the clause—"put the Bishop of New York in communication with his Diocese"—and otherwise incorrect, shows clearly that, in this sentence, I was but expressing my own opinion, and not the demand of the New York resolution, and therefore is fatal to his first edition.

Again, Oct. 7th, 1848, the Protestant Churchman gave us this third and still further amended edition of his report:

"Dr. Sherwood is the Rev. gentleman, who stated in the General Convention, in his place as *a representative* of New York, that this Diocese, by a unanimous vote of the Convention, had demanded the unconditional restoration of Bishop Onderdonk."

Seeing this determination on the part of the Protestant Churchman to persevere in republishing this slander, it was, on the 14th Oct., 1848, more than a year after its first fabrication, pronounced "a downright, unqualified, reiterated falsehood." Then, the Protestant Churchman of Dec. 9th, 1848, said—"The first denial we ever saw of this statement [his own slander] contained the declaration that it was a falsehood!" And now, Jan. 20th, 1849, he says—"The first contradiction of this report [his own slander again] was contained in a communication of Dr. Sherwood's to the Churchman, in which he pronounced the assertion 'a falsehood!'" Now can any one believe that the Protestant Churchman had not seen, and did not know, that his statement or report had been not only denied, but exposed in the Churchman of Nov. 20th, 1847? *Credat Judæus Appossa!*

Once more, the Protestant Churchman of Ian. 20th, 1849, gives us this fourth edition of his slander, and when he surely must have known it had been denied and exposed:—

"In the Protestant Churchman, in the fall of 1847, Dr. Sherwood was stated to have said in Convention, that the resolutions of the Convention of the Diocese of New York asked for the unconditional removal of the sentence of Bishop Onderdonk." By comparing this with his first assault in 1847, it will be seen that the Protestant Churchman cannot report even his own reports correctly.

Here, then, are four different and inconsiderable versions of my language, all, too, from the same paper! They cannot, therefore, all be correct. And I affirm that no one of them is correct. Was I not right then, when I said the testimony of the Protestant Churchman must, *proptu delictum*, be set aside, as unworthy of the least credit?

But nothing discouraged by the failure of his own testimony, the Protestant Churchman makes most prodigious efforts to sustain himself by the reports of the secular papers.

He introduced, Oct. 28th, 1848, the report of the Herald, and which, with the omission of the first sentence, or the part of Dr. Seabury's caucus resolution, happens to be *verbatim et literatim*, the same as his own second edition above, truly a "*most marvellous coincidence!*" And as this second edition is of nearly a year's later date, than the report of the Herald, it must have been taken from that paper, though without any marks of acknowledgment! How wonderful then that these two reports should be, in the very marked and emphatic language of the Protestant Churchman, "*in precisely the same words!*"

And now, Jan. 20th, 1849, the Protestant Churchman brings forward the Courier and Enquirer, which makes me say, "It should be remembered that the resolution came from the Diocese of New York, with the unanimous consent of the whole convention, and the relief asked for was the unconditional removal of the sentence."

Also, the Commercial Advertiser, saying, "Dr. Sherwood briefly added that the justice which New York asked for and claimed, was the unconditional removal of the sentence from the Bishop of the Diocese of New York."

And also, the Evening Post, reporting me thus,—"He said the resolution from the Diocese of New York, had the unanimous consent of the convention, *and asked them* [when? who asked] for the unconditional removal of the sentence. Let this be done, and the whole difficulty, if not settled, would be put in a way for a speedy termination."

This last report also, erroneous as it is, evidently makes the *asking* for the unconditional removal of the sentence, my own act, and not that of the New York resolution.

Here then, Mr. Editor, we have, including that of your own paper, at least nine different versions of what I said in about as many lines! Can they all be correct? Could I have expressed myself in so many different forms, in so brief a space? Most of these versions have it is true, succeeded in catching some few of the prominent and leading words and expressions which I used, such as, *remembered—resolution—convention—relief—unanimous vote—unconditional removal of the sentence*, &c., but in the arrangement of these words and expressions in their order and connection, they are all strangely at variance, while in bringing out the true and natural sense of these words and expressions, they are all—the approved version of your own paper excepted, sadly in error.

It must be distinctly understood then, that I do not vouch for the truth and fairness of the Protestant Churchman's extracts from these secular papers, as I have no means of verifying them. I have never hunted after what reporters may have made me say—have no letters from "other members of the convention," on this subject,—nor have I sought from any individual evidence to prove what I said in the General Convention. I have not deemed it at all necessary for me to do so. Having given the language I used on that occasion—the very words, and in the order and connection, in which they were spoken, and endorsed the report of the Churchman, I have entire confidence, that with all honorable and fair men, in any degree acquainted with the facts, my statement will have full credit—the efforts of the Protestant Churchman to the contrary notwithstanding. Indeed, this crafty functionary seems here to have fallen into his own snare, as in these efforts to multiply discordant witnesses, he but increases the evidence—already abundant, to convict him of repeating and republishing again and again, what he had been well assured was "a falsehood." At any rate, it will be time enough to call witnesses in my defence, when he has harmonized—I will not say the incongruity of the secular papers in this matter, but the four different and contradictory accounts of his own paper—I therefore leave the Protestant Churchman for the present, with *nine* different and discordant reports of my remarks, to reconcile, instead of his own *four contradictory versions* of this matter.

Yours, truly, R. S.

January 31.

For the Churchman.

Mr. Editor.—I have often marvelled at the large award of praise and notice given to any Churchman by their organs, by dissenters, when he chances to exhibit any leaning towards them. How liberal—how enlightened—how far beyond his age—how free from bigotry;—epithets cumulate, and he is the wonder of the age! Let him, however, so far commit himself as to join them, and his merits become wofully diminished, so marvellously, indeed, as to astonish lookers-on of ordinary understanding.

The Hon. and Rev. Baptist Noel, a man of fair abilities, pleasing address, and great personal activity, has for some years been an idol of this sort: a clergyman of the Established Church in England, and wonderfully in love with dissent; not a religious paper of any denomination out of the Church but has had something to say in his favor. Well, he at last comes out as an honest man ought, and leaves the Church, giving the world some "essays" in justification of his course. Are these "essays" lauded by his quondam friends? Alas, no! the Wesleyan paper says: "they disappoint us greatly; we see nothing in them; and we suspect the sale of the first edition was so rapid, because every one looked for some *clerical gossip*, some *clerical developement* in the work, and there are none!'

Now this is admirable, and the more so that it is not singular. Mr. Noel's admirers (?) did not wish to see his reasons for dissent—they wanted to gloat over any scandal he might have to detail, and they quietly objurgate because he does not give them any!

For my part, Mr. Editor, I admire Mr. Noel now, and never could do so before; he has long hesitated to proclaim himself what many have as long known him to be; and for one Churchman, I pay a sincere tribute to his protracted display of candor. That he has met with such indifferent treatment from his quondam friends and flatterers at the incipient steps of his new course, I feel some regret, but no astonishment. Your ob't serv't.

Ambulator.

3 February, 1849.

For The Churchman.

CHEAP CHURCHES.

Dear Mr. Editor.—The "*Design for a Cheap Church*" in the spirit of Missions for November is beautiful. Thanks to Mr. Frank Wills the Architect, of New York for his work of love. Such contributions are noble in their spirit, and will be a wide and lasting benefit. Such a design needs no commendation to any "Building Committee." It fills the eye and touches the heart at once. What a pity we have not had such plans placed before our Parishes before now!

How much ugliness and waste they might have saved.!

Will not Mr. Wills go a step further and give us an interior view and working plan for such a Church? Let him *create* a taste among us, and show our people that it costs no more to build in *good* taste than in bad—and my word for it he will find his account in so doing. I hope our Church Papers will give this design a place in their columns.

W.

BOARDING School for Boys, at Darien, Fairfield County, Ct., Frederick W. Meeker, Principal.

This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail, Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

The Winter Session commences on the first Tuesday of November next.

Circulars, containing further particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.

References.

Rev. Benjamin I. Haight, D.D., New York.
Rev. Samuel Seabury, D.D., New York.
Rev. Henry W. Mason, D.D., Easton, Maryland.
Rev. William C. Mead, D.D., Norwalk, Connecticut.
Rev. Ambrose S. Todd, D.D., Stamford, Connecticut.
Robert Lockwood, M.D., Stamford, Connecticut.
Stuart Gillespie, 298 Pearl street, New York.
Joseph Corlies, " "

A PERSON who has had considerable experience in Church Music, is desirous of procuring a situation as Tenor Singer. The Episcopalian Church preferred. Address Tenor Churchman office, 12 John street.

January 13—2t

COLLEGE OF ST. JAMES—Washington County, Maryland.—One or two Tutors are wanted in the Grammar School. Applications (with references) may be made to the undersigned. The posts would be especially desirable for candidates for orders.

JOHN B. KERFOOT, Rector,
December 16—3t College of St. James. P. O., Md.

THE CHURCHMAN.

New-York, Saturday, Feb. 17, 1849.

To Correspondents.

"K. M." and "I. H. H." are received.

In regard to the movement in favor of the Church in California, we wish to say distinctly that we do not understand it to be a *missionary* movement. The gentlemen, cleric and lay, who have issued the circular requesting a collection in the Churches on Sunday morning next, have not, nor do we see that they assume to have, the power of mission, or of sending a missionary to California.

The simple facts are these: A number of clergymen and laymen, who have friends and relations going to California, unite with them in the desire that they may carry the Church with them and enjoy its privileges after their arrival and settlement in the country of their destination. A clergyman sympathising in their views, and favorably known to a number of the emigrants and their friends, offers to embark for that country and establish there the services of the Church, still retaining his canonical relation to the Diocess to which he belongs, to the ecclesiastical authority of which he is solely responsible. The object of the circular is simply to request aid to enable the emigrants to carry their Church and a Clergyman with them, and to maintain their position until they can have time to look about them and make provision for themselves. Thus the enterprise has more of a parochial than of a missionary aspect; and is distinct from, but not by any means hostile to or in collision with, any movement of the Missionary Board.

The Missionary Board is undoubtedly the regularly constituted agent of the Church for missionary operations. It may be well, however, to remind some who are clamoring against "unchurch-like proceedings" that while there is *no* canonical obligation on the members of the Church to support the Missionary Board or to direct their contributions for missionary objects through its channels, there *is* a canon obliging all rectors and parishes of this Diocess to make collections in behalf of *its* missionary society.

It is certainly deeply to be regretted that the Bishop of the Diocess could not in person take the lead in the present movement in behalf of the emigrants to California; this would have saved even the *appearance* or *semblance* of irregularity; but as this cannot be, we feel at liberty to exercise our private discretion: and having satisfied ourselves that the enterprise receives the personal approbation and sanction of the Bishop; and that in supporting it we shall not be diverging from the real centre of Diocesan unity, we have made up our mind to unite with it and to further it: leaving others to exercise the same discretion their own way.

The importance of the subject to which the following document refers, and the number and character of the names of the members of the Committee from which it emanates, present an unusually strong claim upon the Churchmen of New York and Brooklyn for their serious attention and liberal aid.

"NEW YORK, Feb. 6, 1849.

"We, the undersigned, Clergymen of New York, and Laymen from the Congregations of the Protestant Episcopal Church in the cities of New York and Brooklyn, having, with our brethren generally of the same Communion in these cities, determined by the help of God to use our best efforts to extend the ministrations of the Church to the newly acquired territory of United States in California—and it being now in our power to promote this object by rendering aid and support to one or more Clergymen, well fitted for the work, who have offered to devote their lives to the same; we respectfully suggest to the Clergy generally, that in order to prompt and united action in this great charity, a collection be made in all the Churches of New York and Brooklyn, on the same day—and that the day appointed be Sunday, the 18th inst.

It is proposed that the aid now to be given shall consist in the outfit of the Clergymen, the expenses of their journey, their support for one year after their arrival in California, together with a Church edifice, and parsonage, and the transportation thereof.

The contributions so collected are to be deposited with Charles N. S .Rowland, Esq., 55 Water street, New York.

William Berrian,
Ed. Y. Higbee,
J. H. Price,
B. I. Haight,
S. R. Johnson,
Francis Vinton,
Sam. L. Southard,
Wm. Eigenbrodt,
Gulian C. Verplank,
Anthony J. Bleeker,
John R. Livingston, Jr.,
Edward W. Laight,
T. W. Ogden,
John Mitchell,
Philip Hone,
Elias G. Drake,
W. B. Skidmore,
Christopher Wolf,
David Austen,
Isaac Gibson,
Cyrus Curtiss,
C. N. S. Rowland,
Samuel Jones,
Ogden Hoffman,
J. Watson Webb,
Herman Thorne,
Guy C. Bailey, M.D.,
Fanning C. Tucker,
Philander Hanford,
John W. Fowler,
Morris Franklin,
Frederick Pentz,
John B. T. Maxwell,
Jas. Van Norden,
Henry Meigs, Jr.,
Edmund Young,
A. B. M'Donald,
Samuel C. Ellis, M.D.,
F. S. Winston,
Samuel Guilford, Jr.,
Henry Anstice,
Israel Russel,
Isaac G. Ogden,
C. R. Gilman, M.D.,
Wm. Betts,
Murray Hoffman,
Wm. Van Hook,
S. B. Romaine,
Jacob Alms,
Isaac Fryer,
Schuyler Livingston,
James F. De Peyster,
Samuel J. Willis,
H. T. Kiersted,
Frederick Dibblee.
J. W. Pirsson,
Alpheus Banning,
J. B. Wood,
J. C. Thatcher,
John W. Mitchell,
Jacob Walden,
J. N. Wells,
J. H. Swift,
W. H. Bell,
F. A. Guion,
John V. Cox,
Alonzo R. Cushman,
Walter Roome,
Alfred G. Stephens,
John Van Nostrand,
Henry Suydam, Jr.,
D. B. Barnard,
B. F. Wardwell,
G. S. Mott,
Richard S. Wood,
Sam. F. Tiffany,
Henry Pierrepont,
Teunis Craven,
Alonzo G. Hammond.

The New York Courier and Inquirer, in publishing the foregoing notice, speaks in the following just and fitting terms of the whole subject:

"Those who have paid any attention to the names and character of the emigrants to California, cannot fail to be struck with the fact, that as a body they are different in all respects from the class of men who usually emigrate to new countries. The simple fact, that no man who has not a certain amount of means can procure an outfit and a passage, in itself confines the emigration to those whose prudence and industry have secured to them such means; then, no man who is not naturally enterprising and energetic, would dream of the adventure. So that in the very nature of things, the emigration to California, is composed of a set of men superior to any class of emigrants ever known to us; and those who are familiar with the subject, will agree with us in the remark, that while nineteen-twentieths of all who have left, or are about leaving, the Atlantic or the Pacific coast, are men of good character and industrious habits, a very large portion of their number are young men of good education, of more than ordinary intelligence, and occupying high social positions. Among the list of emigrants may be found the names of every old family in the City and State, graduates from all our colleges, and members from almost every parish in full communion with the Church.

That such an emigration cannot fail to prove highly beneficial to California, all will admit; and we do not doubt that it will also prove beneficial to those who have thus, in a commendable spirit of adventure, and with an enterprise worthy of our people and our age, boldly rushed into the land of promise. We bid them God speed, not doubting their success; and we hold that it is the duty of the country thus sending forth its youth of promise, to plant our institutions and our language on the shores of the Pacific, to send with them the basis of all good government—the Christian religion. It is not enough for us to wish them success, or to administer to their bodily wants. We must do more. We must send with these men the religion of their childhood; and give them, in a new and strange land, the means for a continuance of the religious instruction in which they have been nurtured, and to which they owe their high moral character and their promise of future usefulness."

After an allusion to the efforts of others to send out Missionaries to this newly acquired territory, the Editor adds:—

"We especially rejoice to learn, that the Episcopal Church in this city, after some unnecessary delay, arising from an apprehension that a general effort might interfere with the action of the Committee on Domestic Missions, have energetically set to work, to do their duty in the premises. What that duty is admits of no question. That it has been too long delayed—so long that all who have the welfare of the Church at heart, have just cause of complaint—is equally certain. But the day of hesitation is past; the time for action has arrived; and wealthy as the Church is known to be in this city, no body can doubt that success—triumphant success—will be the result of the movement now commenced."

From the columns of the same paper we take the following eloquent appeal from one of our leading Clergy, which will not, we trust and believe, fall upon heedless ears. We are glad to know that the collection will be made in a number of the Churches next Sunday, despite the miserable effort of the Protestant Churchman to represent the movement as a party one—and started with ulterior views. "Evil be to him that evil thinks."

Messrs. Editors of the Cour. & Enq.

Of the much that is said and written, and done in this community, in relation to our new possessions in California, it is to be regretted that so little has any bearing upon the *morale* of the great subject. Surely if this possession is a good thing—we owe some token of thankfulness to the bountiful Providence that bestowed it—and there are positive and stern responsibilities resting upon us in respect to the present and future social condition of a land—vast, fruitful, and as we are informed, full of gold,—to which we are now sending—and year by year for generations probably shall be sending, our thousands and ten thousands of good or bad men—our brethren, our children and grand-children to seek a country and a home—to run a career useful, or useless or worse than useless—and I may add to find at last a death-bed and a grave of hope or despair.

I am not about to write a homily on this theme, Mr. Editor—but with your permission will say a word suggestive of what I conceive to be of one our highest duties in the premises. I speak to the citizens of New York especially—because I am one of them, and my duties are identical with theirs—and because of the great influence of this city through the length and breadth of our country—and of the reciprocal influence of every part of this country upon us. I speak to the *Christian* men of New York—and by a liberal construction as suited to my present purpose, I apply the word Christian to any man who acknowledges the truth, and looks favorably upon the institutions of Christianity. I ask such an one to imagine the populous city sudddenly deprived of these institutions—the Sabbath days forgotten—the temples rased—the Church bells silenced—the preachers banished—the altars thrown down—the bibles and liturgies destroyed—the instruction of the young and of the ignorant—the comfort of the old, the sorrowful and the poor—the restraints upon vice—the encouragements of virtue—the sanctions of justice and of law founded upon religion and religious ordinances—the holy influences of the Christian spirit by our household fires—its vigils of immortal love by our household grave—its innumerable glorious aspirations and sympathies and hopes not bounded by this world or by time—imagine them all to be destroyed and lost, so that even the memory of them has perished—and then mark well the truth—that we should have been at this day and hour in the very condition thus all too feebly indicated, but for a benevolence and for *missions of benevolence*, of the precise kind that are now required at our hands, in order to the extending of the Gospel of the grace of God to the Western boundaries of our country.

We received this great blessing through the faith and love of our fathers and brethren in distant lands—according to the will of its Author for our own benefit, and for the benefit of others to whom we are bound to *give*, even as we have *received* it. Dare we violate its entire spirit, and abuse our most sacred trust by arresting the heavenly current at our own doors? Or if we do, shall the Gospel and its ordinances continue to be blessings unto us—or shall they together with the means—the silver and the gold—which ought to have been employed in the diffusion of them become witnesses against us before the judge of all the earth? Can we derive grace and strength from religious observances—can we read our bibles—frequent our churches—pray from our prayer books—kneel at our altars—and repeat the "first and great commandment and the second which is like unto it" with a conscience void of offence toward God and toward man—when churches and bibles and prayer books and sacraments and all the ministrations of Christ's mercy are asked of us—and denied—denied to a prayer such as it is probable neither this city nor this country will ever hear again—the prayer of a vast territory whose golden fruits our eager hands are even now stretched out to gather—whither our fellow countrymen and fellow citizens—and those who are "bone of our bone" are hurrying in such throngs that in the increase of population, years seem to be doing the work of centuries—where great cities will soon be seen arising as by enchantment from the earth—and where the little good that may now at this day be easily done or easily withheld by us—shall not long hence tend to the weal or wo of millions. No doubt just in proportion as our religion and our Churches are felt by us to be *realities*, shall this duty of which I have so inadequately, yet earnestly spoken, be respected and performed. H.

MISSIONS IN CALIFORNIA AND OREGON.

Domestic Committee Rooms, 2 Park Place,
Monday, 12 Feb., 1849.

The following Report from the Sub-Committee was read and accepted, and the Resolutions therein recommended—ADOPTED, and ordered to be forthwith published for general information in the Church.

CHARLES H. HALSEY, General Agent.

The Committe on Missions in Oregon and California respectfully report as follows—viz: That under the urgent demands of the case arising out of the unprecedented emigration to those distant regions, the Domestic Committee is imperiously now called on by the duties it owes to the Church, to make more enlarged and vigorous efforts in that Missionary field. That the Committee has thus far taken the lead in such action as it became them to do, limited only by their means. Of this the proofs are clear. At the meeting of the Board of Missions, in July, 1847, even before California was annexed to their province, yet in anticipation of that event, and foreseeing the great importance soon to be attached to it, the Domestic Committee through one of its members, obtained from the Board the establishment of San Francisco as a missionary station, and immediately brought the matter before the Church for its practical action. Again, in July, 1848, its next session, immediately after the cession to the United States, California was again more solemnly recognized as missionary ground, under the earnest recommendation of the Committee, assumed at once by them as a part of their constitutional province—as "lying beyond the bounds of any organized Diocess;" and on the very first meeting of the Committee for making appropriations, the sum of $1000 was set aside out of an almost bankrupt treasury for missions on that coast—all which facts were from the earliest spread before the Church, and urged upon their attention, with earnest and repeated appeals for both—for Missionaries to go out, and for enlarged means for their support. That such appeals were for so long a time made in vain, and that until the present feverish excitement but one self-denying missionary presented himself to accept the Committee's moderate provision of $500 salary, and to brave with his family the perils and hardships of an unknown land. This surely can bring no charge of dilatoriness on the Committee, who had faithfully and promptly done their part. Such charge, if it rest anywhere, must be rather on those who, under such a call 'held back.' But the case of unwillingness, it seems, now no longer exists—either to go or give. The great question now before the Church, is of the proper action in the premises. The following preamble and resolutions speak the views of the Committe:

WHEREAS, various missionary movements are now arising in this and some other of our chief cities, with a view to send out and support missions in California, under private or parochial management; and WHEREAS it is all important that such movements should be systematically directed, in conformity with the established missionary organization of the Church; and WHEREAS the Domestic Committee is the only body recognized by the general authorities of the Church, as having, during the recess of the Board of Missions, jurisdiction in the management of its missions—the General Convention having, in express words, committed to it "the *whole* administration of the general missionary work of the Church"—therefore, RESOLVED,

1. That the number of missionary stations of the Board be and hereby are enlarged by the addition, in California, of one further missionary in the town of San Francisco, one at Monterey, one at Los Angelos, and one at Sutter's Fort and the vicinity, and one at Oregon City, in Oregon, so soon as special funds are provided for their adequate support.

2. That the Treasurer of the Committee be at once instructed to open special accounts for the above mission stations, and to pay over, as requested, all such funds in full to the missionaries at those stations.

3. With a view, at the earliest possible period, of placing the missionary work in those distant regions under its only safe and effective government—that the scheme of a "Bishop's Fund," amounting to $20,000, be at once brought before the Church under the sanction of this Committee, the Treasurer directed to open such account, and that John David Wolfe, Esq., and William H. Aspinwall, Esq., be added as additional Trustees of the same.

4. That this Committee will take action at the ensuing meeting of the Board of Missions, and in every other canonical way—to hasten the desired result of the establishment of a Bishop in California.

JOHN MCVICKAR, Chairman.

Our English files supply us with the following items:—

The reply of the Archbishop of Canterbury to the memorial recently addressed to him by certain Laymen of Plymouth, in the Diocess of Exeter, praying for the exercise of his Archiepiscopal authority for the redress of the evils under which the Church, as they allege, labors, does not appear to have been very satisfactory to the memorialists, if we may judge from the fact that, at the meeting convoked to receive the reply, an *appeal against it to the Queen*, which had been previously prepared by the leaders of the faction, was presented and adopted! We give a single extract from the Archbishop's reply:

"The time may possibly arrive when such a change as you contemplate might be effected, without occasioning far greater evils than those which we wish to remedy. It must, however, be generally acknowledged, that such a time is not yet come. A season of excitement is not a season for reasonable deliberation. Men judge of these things, not according to their actual value, but according to the value which they themselves attach to them. And, after all, differences of real importance, differences in the tone and spirit of public teaching, can never be prevented by any law, or any form of articles or figures. If the doctrines were erroneous, it would little signify in what dress it were delivered, or with what form it was accompanied; whilst on the other hand, if the minister be diligent in his duties and faithful in his instructions, we may readily excuse the addition of a gesture or the omission of a prayer."

In answer to a letter addressed to the Bishop of Exeter by a number of clergymen in the neighborhood of Plymouth, he thus expresses his feelings in regard to this and other like revolutionary proceedings:

"I have no anxiety about the ultimate result of this strange movement: for, although I would not willingly have raised the storm, I am quite confident that, under God's blessing, it will clear the atmosphere, and make the progress of Christian faith the more assured.

No man can read the reports of what has been said or done without foreseeing the speedy exposure, to all but the wilfully blind, of the palpable delusion under which the prejudices of many have been made subservient for a while to the evil passions of a very few.

A reaction will follow—and (under God's blessing, I again say,) you and all faithful members of the Church will long have reason to rejoice in the issue of this enforced conflict between sound principle and ill-informed, however well-intentioned, party feeling."

Six Commissioners have been appointed—2 clerical and 4 lay—to inquire how Episcopal and Capitular estates and incomes in England and Wales can be most beneficially managed with due regard to the just and reasonable claims of the lessees, and also how fixed instead of fluctuating incomes can best be secured to Bishops and members of Chapters. One of the Commissioners, we observe, is the Dean of Canterbury, Dr. Lyall.

The regular attendants at Bristol Cathedral, with a view to the restoration of the Choral Service, now so lamentably mutilated, have presented a memorial to the Bishop of the Diocese, invoking earnestly his interposition. The Bishop received the deputation, being the Mayor and High Sheriff of Bristol, most courteously.

It is now asserted that the united Sees of Down and Connor cannot be filled, until an act, spreading out the repayment of the loan originally raised for building the new see house, over a certain number of years shall have been passed.

The principal object of the deliberations of the recent National Council of German Roman Catholic Bishops, at Wurzburg, was to take measures for sustaining their own spiritual aud ecclesiastical authority against the possible encroachments of the Democratic power. Among the subordinate objects contemplated by the Council was the formation of a distinct Romish University for all Germany. Three important documents were agreed to. One of these is a Note on the relations between Church and State, and the claims of the Romish Episcopate in Germany, addressed to the Constitutional Assembly at Frankfort, the great object of which is to claim the abrogation of all the checks which both the Roman Catholic and the Protestant Governments of Germany have hitherto imposed upon the proceedings of the Romish hierarchy within their dominions, and upon their intercourse with the Pope. They express their reprobation of every superintendence over the relations between the Pastor and his flock, as incompatible with the enjoyment of true liberty.

The Protestant Churchman's treatment of Dr. Sherwood is the most extraordinary that we have known in the course of our editorial experience. A gentleman of an unblemished character, and a delegate of the Diocess of New York in the General Convention, is reported in a newspaper to have used language which he declares he did not use; and at the same time states the language which he did use, and in such a way as to enable every intelligent reader to see the way in which the mistake originated. Now the obviously proper course for a journal, in such a case, would be, promptly to correct its mistake, and there let the matter end. How very far from a proper and honorable course is that which the Protestant Churchman has adopted, may be seen by Dr. Sherwood's narrative. By transferring to its columns a former communication of the Doctor, the Protestant Churchman made a show of fairness; by doing the same with that in our present number, (which is a simple narrative of facts) he will begin not only to *seem* fair, but to *be* so. Will he do it?

We thank our correspondent for the annexed remarks on Macauley's History. The notice to which he refers, and which appeared under the head of "Book Notices," was admitted only on the ground of its being restricted to the *literary* character of the work. From the extracts of the work which we have seen, and from the accounts of it which we have had from those who have found time to look into it, and on whose judgments we can rely, as to its character for *fidelity* and *veracity*, we have reason to believe that Mr. Macauley's labors, in this respect, are worthless, and rather designed to bring the Church and all religion into disrepute than to propagate historical truth. That a systematic design of this nature is entirely consistent with that beauty and grace of style which we have been led to accord to him, will be denied by none who have read the two consummately polished orations of Julian, the Apostate, on "The Sun," and "The Mother of the Gods."

NIAGARA, C.W., Feb. 2, 1849.

To the Editor of the Churchman.

MACAULEY AS A HISTORIAN.

My Dear Sir—Excuse a word or two respecting the above briliant writer, occasioned by your own flattering remarks respecting him, in the last Churchman. I regretted to see them, because I consider him one of the most dangerous writers living: at one time I much feared the effects of his writings in my own parish. Briliant, witty, sarcastic, fluent, exceedingly specious, and pandering to most of the popular errors of the day, it is no wonder that, in this age of intellectual idolatry, he should be greatly admired; but that makes him only the more dangerous. As a reasoner, I consider him the shallowest I ever met with among clever men, and prejudiced to a degree that is, in my opinion, really disgraceful to a gentleman of liberal education. And if not an avowed sceptic, he has a most repulsive habit of contemptuously sneering at everything like earnest-minded religion. Almost the only liberal-minded criticism I ever read of his, at all connected with Church matters, was his review of Ranke's History of the Popes, and for this there was quite inducement enough in the opportunity it gave for attempting to undermine the Anglican Church. His new History I have not seen; but, inasmuch as it is idle to expect to "gather figs of thistles," I am morally certain that it cannot be a safe book to put into the hands of those whom it is our duty to 'guide into all truth.' English History, particularly the period chosen by Macauley, is eminently one of religion and principles, and the texture of his mind, in combination with the laxity of his principles, renders it impossible that he should take a correct view of its character.

The Church of Christ in England, and her daughters, has already suffered deeply by the writings of men below or ignorant of the truth in history, both ecclesiastical and secular; but, Mr. Editor, all the history of man and his doings, particularly in Christendom, must be more or less ecclesiastical or religious. Let us then be careful how we increase the evil.

Yours truly, A CATHOLIC.

Among our acknowledgments to Correspondents of last week, were some which call for a more particular notice. We allude to those of "Athanasius," "Contributor," and "Catholicus," and to these we may now add, "Advocate," all of which are able disquisitions pertaining to the late controversy between "Acernus" and "Mastix." They were apparently written before their authors were apprised of our desire that the controversy should be closed; but however we may regret to make so ungracious a return for the kind offices of friendly contributors, we yet feel obliged, for reasons assigned in a previous number, to withhold their communications, at least at present, and in their present form. (The communication of "A Catholic," in this day's number, is no exception to our rule; because it relates to another subject; and the single passage in it relating to Acernus's theory of Regeneration, we have taken the liberty—as its writer will perceive—to erase.) It only remains that we thank our correspondents for their labors, and give them the option either of having their pieces returned to them or reserved for future use at the discretion of the editor.

We are glad that Mr. RICHARD H. DANA, of Boston, at the request of several of our first men of letters, has consented to deliver in New York the very admirable and excellent Course of Lectures which he gave in this city several years ago. To all people of taste and letters and liberal culture, and to all who wish to become such, this cannot but be a most valuable opportunity of instruction and noble pleasure—an opportunity the more to be prized and improved, inasmuch as it is probably the last of the kind they will have. Mr. Dana has an European reputation; indeed he is one of the few American authors who are better known and appreciated in Europe than at home; for his poems are not, and for some time have not been, to be had except in English editions; and his reputation has endured the wear and tear of so long a time as to preclude all doubt of its solidity and sufficiency. As a thinker, a writer, and a critic, he has not a superior among us. His mind is full of beauty, yet not fuller of beauty than of strength; his style and manner of both writing and speaking is altogether chaste, simple, and sweet; and both his style and matter are always singularly well adapted to enrich the mind, and to soften, purify and raise the heart. If the citizens of New York do not give him a large and liberal attendance, we shall be sorry indeed; and sorry far more on their account than on his. The Course was begun at the University Chapel on Wednesday evening, Feb. 14, and is to be continued on Friday and Wednesday evenings.

Mr. Jos. Robinson, of Baltimore, has published a second edition of the Rev. William Palmers' admirable LETTERS TO DR. WISEMAN on the errors of Romanism. We notice that Mr. Palmer has just been appointed Rural Dean in the Deanery of Birdport.

Mr. Robinson announces, as in press, a HISTORY OF THE ENGLISH REFORMATION, designed to illustrate the doctrine, character, and Ecclesiastical position of the English Church, by the Rev. W. D. Wilson. From the known ability and soundness of the author, we may expect a valuable work.

Bishop Doane's eloquent Sermon at the Consecration of Grace Church, Newark, entitled the BEAUTY OF HOLINESS, is just received. We hope to find room at least for a portion of it hereafter.

ALL ANGEL'S CHURCH.—85TH STEET.

This little Church is now building, upon a piece of ground comprising 4 lots, given by as many sisters, ladies of New York, for that purpose.

It is West of the upper reservoir, in a settlement made up chiefly of poor colored people, at a distance from any of our Churches, and whose spiritual wants have been poorly provided for.

The present effort owes its origin to a Sunday School, opened about two years ago by a student of the Seminary, who found the children, and often the parents, sadly ignorant of the teachings of our blessed Saviour. Since that time the School has been continued, and most of the children of the neighborhood taken from the streets and brought into it. Service was also held for a time, but the only room to be had being very small and close, it is now given up until the Church is ready. The seats are to be all free.

Notwithstanding the efforts that have been made to raise funds, the work in a few days, when the outside work is done, will be at a stand for want of means. Our need is great, the sum wanted small. The principal part of the work being done, a few hundred dollars will complete and furnish the Church, besides fencing in and preparing the ground for a burying place. The poor neighbors have hitherto been obliged to pay, what is to them a high price, for a grave, or to send their dead to be buried in Pottersfield.

This notice is placed before the public, with the prayer that it may meet the eyes of some, in whose heart our heavenly Father shall have placed the will, and in whose hands the means, to aid their poorer brethren.

Contributions enclosed to the Rev. Thomas M. C. Peters, may be left at the Druggists, corner of Broadway and 14th street, or at the office of Messrs. Jay and Field, No. 20 Nassau street.

To the Editor of the Churchman.

Dear Sir—Those who are "diligent in business" are almost entirely debarred from the benefit of Daily Prayer, throughout the year—attendance thereat being incompatible with the arrangements of *all* our mercantile classes. During the season of Lent, and particularly in Passion Week, many of us feel deeply this unfortunate exclusion from the services of the Church. I would most respectfully ask our City Rectors, whether they do not deem it a duty, during the approaching Lent, to open their Churches as often as practicable in the evening, for the accommodation of those in their congregations engaged in mercantile pursuits? Yours, respectfully,

New York, 1849. MERCATOR.

We have received the "Valedictory" of "Mastix," and had intended to have inserted it in this number; but owing to the great pressure upon us of matter which could not be put off, we are reluctantly compelled to ask the patience of our contributor until our next.

We learn that a Sermon preached in St. John's Church, Brooklyn, on Sunday, Feb. 11, 1849, by Rev. Samuel Roosevelt Johnson, D. D., Rector, is just published by Stanford & Swords.

Notices.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—An adjourned Meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Monday evening next, 19th inst., at 7½ o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.
New York, Feb. 17, 1849.

☞ Rev. Dr. Vinton will repeat, by request, at St. Ann's Church, Brooklyn, (Dr. Cutler's,) on Sunday evening next, 18th inst., the Sermon delivered by him at St. Thomas's Church, New York—in behalf of the "Protestant Episcopal Church Missionary Society for Seamen."

A collection will be made to aid its funds.

Services to commence at half-past 7 o'clock, P. M.
February 17, 1849.

Married.

By the Rev. G. L. Foote, February 8th, in Christ Church, Roxbury, Ct., S. E. OGDEN, of Fairfield, Ct., to SOPHIA P., daughter of David Bostsford, Esq.

Died.

At Bellevue Hospital, on Wednesday, January 31st, 1849, ELIZABETH JACOBS, sister of William Ashkettle. A Christian woman, and for nearly ten years a communicant of the Episcopal Church. Her last words were, as they covered her face that its changing hue and ghastliness might disturb no one, "O that I might not die in this place!" But where else shall a poor Churchman or woman die?

O Saviour Christ, who by Thy Cross,
For *her* hast made this gain—
Repair ere long, I pray, *my* loss,
By such another's pain! *. *. *.

Departed this life on the 14th ult., at Buckhurst, near Natchez, Mississippi, Mrs. JANE SARAH MERRILL, consort of Dr. A. P. Merrill, aged 41 years, 3 months, and 17 days. The writer of this is well aware that obituary notices derive their chief interest from local associations; and therefore that to extend them to any considerable length, were for the most part hardly just to the general readers of a public journal. Nevertheless, as one who for a period of ten years sustained to the deceased the endearing relation of a Pastor, he feels impelled to pay this passing tribute to her memory. He records with melancholy pleasure the beautiful graces and virtues by which it is not too much to say her character was marked. The exemplary fidelity and tenderness indeed with which she devoted herself to the several duties of a wife and a mother, hold a place in his memory, among those reminiscences of departed worth, upon which surviving relatives and friends would do well not unfrequently to ponder; and he reverts to the family, over which in her appropriate sphere she presided, as one of the best specimens of a well ordered and happy household, which it has ever been his privilege to witness. Love, as has been truly said by her disconsolate husband—love, pure and undefiled, was the ruling passion of her life; and in this she imitated our Saviour; and while the writer is penning this line, the memory of other years comes over him, and he has before him her animated and happy countenance, all radiant with smiles of welcome, as he used to enter that dear domestic circle, and take his seat at that happy fireside, which love made warmer, and brighter, and more full of cheer.

Nor was her death without a lesson of humility and thankful trust in Him who is the world's Great Hope. She died with the spirit of contrition in her heart, and its language upon her lips; holy prayer, in Christ's name, was the solace of her last periods, and she has left to her sorrowing husband and children the blessed assurance that "her ransomed spirit is now praising God in union with those of saints and angels."

Rector of Calvary Church, Memphis, Jan. 30, 1849.

In New Haven, on Thursday, February 8th, ELIZABETH H. CLARKE, wife of Samuel J. Clarke, and daughter of the late John H. Jacobs—beloved by her friends, and good and faithful as a servant of Jesus, and a member of His Church.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 6th inst., the Treasurer has received the following contributions:

From Point Commerce, Ind, 3 44; St Stephen's, Terre Haute, 7 60; Jeffersonrille, Ind, 5; St Paul's, Richmond, Ind, 3; St James's, Birmingham, Ct, 21 39; S S, Ch of the Epiphany, N Y, half, 5 70; St Thomas's ch, Orange, Va, half, 9 26; St Andrew's, Kent, Ct, 5 20; through Charles Seymour, Treas of W N Y, St James's, Batavia, 9 76; St Paul's, Oxford, 32; 5 ladies of Christ ch, Binghampton, 11; Ladies' Sewing Society of do, 7; Grace ch, Utica, 32 25; Trinity ch, a communicant, 3; anonymous, 2; Trinity ch, Geneva, of which 10 is for Mendon, Ill, 33 50; a member of St John's, Ithaca, 5; Trinity ch, Constantine, 3; Christ ch, Manlius, 5 09; St John's, Ithaca, 9 37; St Mark's, Leroy, 12; Trinity ch, Utica, 15 14; St Paul's, Syracuse, 22; Christ ch, Binghampton, 3; St Michael's, Geneseo, 6 75; St Peter's, Auburn, 11; St Paul's, Oswego, 13; Zion ch, Rome, 4; thank-offerings for Bp Kemper's jurisdiction, from L G, 5; St James's, Skaneateles, 29; St Thomas's, Bath, 8 61; Christ ch, Corning, 1; a friend, by Bp DeLancey, 10; Trinity ch, Buffalo, 40; St Paul's, 42 29; Trinity ch, Elmira, 3, St Paul's, Angelica, 5; St Andrew's, New Berlin, 5; Grace ch, Lockport, 10 50; Grace ch, Lyons, 9 98; St James's, Syracuse, 3 60; Trinity ch, Lowville, 3 88—416 72; St John's, Lafayette, Ind, 15; St John's, Georgetown, D C, half, 25; Bottetourt parish, Va, 40; Monumental ch, Richmond, Va, 60 92; Centurion ch, Fort Munroe, Va, for Cal, 50; Christ ch, Philadelphia, 200; Ch of the Ascension, N Y, additional, from a member, 5; Durham parish, Charles co, Mi, 10; from a lady, 5; from a communicant of St Paul's ch, Cincinnatti, O, for Cal, 10; S S, of St Bartholomew's ch, N Y, for Ill, half, 21 61; coll in St John's ch, Brooklyn, N Y, to add in the earliest *special* effort which may be made for Cal, 35; a member of Ascension ch, Frankfort, Ky, 6. Total, $1015 93.

THOMAS N. STANFORD, Treas.,
New York, February 13, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 6th inst.:

From Rev A C Tredway, 2; St James's ch, Batavia, 16 47; St Peter's, Auburn, 8; St Paul's, Oxford, 12—from the Diocess of Western New York, by Charles Seymour, Treasurer—38 47; from a friend, by Thos N Stanford, 1; Christ ch, Derby, Ct, Rev C S Putnam, 5; Trinity ch, Milton, Ct, Rev F D Harriman, 1 50; Fort Monroe, Va, Rev M L Chevers, 3; St Peter's ch, Freehold, N J, Rev F C Putnam, 5; Peter R Brinkerhoff, subscription, 5; Josiah Collins, Cool Spring, N C, do, 4. Total amount $62 97.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, February 13, 1849 20 John street.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from a family, a package of clothing.

BENJAMIN ENANS;

Further donations are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 132 Broadway; or B. Evans, 172 Broome street. New York, February 13, 1849

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 6th inst:

From Trinity ch, Utica, 10 37; St Peter's ch, Auburn, 8—Diocess of Western New York, by Charles Seymour, Treasurer—18 37; from a friend, by Thos N Stanford, 1; St Paul's ch, Paris Hill, Rev Wm Baker, 1; Peter R Brinkerhoff, subscriber, 5; Josiah Collins, Cool Spring, N C, do, 2. Total amount, $27 37.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, February 13, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Messrs Stanford & Swords, from a member of All Saints' ch, 5; from a lady, a bundle of clothing; from a friend, 1; from F, 20.

He regrets to be obliged to state, that it is impossible for him to meet the present necessities of the sick and destitute. The offerings placed at his disposal have been employed in that way which would afford the most extensive relief. Many gratifying results have come to his knowledge. To enable him to continue this department of his labors, he looks with confidence for the aid of those by whom he has hitherto been sustained. It will be their privilege, as heretofore, by their beneficence, to diffuse light and joy, in the abodes of suffering and sadness. The Saviour will regard that which is done, from the promptings of love, for the afflicted members of his fold, as done for himself. "He that hath pity upon the poor, lendeth unto the Lord."

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.
New York, February 13, 1849.

THE POOR.

The subscriber returns his sincere thanks for the following donation for the poor:

By Messrs Stanford & Swords, from a member of All Saints' ch, $5.

He also takes this opportunity of earnestly soliciting further aid to enable him at this most inclement season to relieve in some measure the many cases of distress which he is daily called upon to witness.

THOMAS COOK, Rector of St. Simon's German
Epis. Free Ch. and Missionary to the Jews.
New York, February 13, 1849.

Protestant Episcopal Church Missionary Society for Seamen, N. Y.—The Treasurer acknowledges the receipt of the following sums, since date of last report, 8th January, 1848:

From Sheldon Smith, donation, 3; Geo S Parker, do, 10; Mrs Robt Carter, through Lieut Ellison, annual, 5; Geo D Morgan, through do, annual, 5; John V Cox, annual, 5; John H Swift, annual, 5; Mrs L M Hoffman, annual, 5; James Warren, annual, 5; Joseph D R Curtis, do, 5; Lee Hobart, do, 5; Mrs Muhlenberg, do, 5; Geo Rogers, do, 5; W S Wilson, do, 5; E Giles, do, 5; Mrs J Rogers, do, 5; Samuel Davis, do, 5; Mrs Chas Minton, do, 5; Dr Benj Ogden, do, 5; John W Lyell, do, 3; D H Cothiel, donation, 2; A W King, annual, 5; E B Clayton & Son, donation, 5; C W Smith, do, 5; J E Ray, do, 5; S R Lounsberry, do, 5; J D, annual, 10; F Tracey, donation, 5; collection at St George's ch, Astoria, after sermon by Rev Mr Parker, 27 49; schools of the Misses Rodgers, 6th Avenue, savings of the pupils, for chapel of the Holy Comforter, through Rev Dr Whitehouse, 7 21; steamer Washington, 1; coin from ships' boxes, 30 cts; collections for books at the chapel of the Holy Comforter, 10 28. Total for one month, $184 29.

J. DAVENPORT, Treasurer,
New York, Feb. 12, 1849. No. 10 Platt st.

The Treasurer embraces this opportunity to inform the friends of this mission, that the indebtedness of the Board of Managers to their Missionaries on the 1st inst., was about $800—which it was unable to discharge; and that any donations for this purpose will be very acceptable.

MARIANNA, WEST FLORIDA.

Received, to aid in the erection of a Missionary Church—From Mrs H C DeRham, $50.

JOHN MCVICKAR, 8 Columbia College.
February, 13, 1849.

Advertisements.

NEW BIBLE QUESTIONS—Will be published on or before the 1st of March, by the General Protestant Episcopal S. S. Union—
QUESTIONS ON GENESIS—Part 1.
PREFATORY NOTE TO THE WORK:

In preparing the following Questions and Notes, it has been the design of the author to explain and illustrate the Sacred Text so that it may be easily understood; and to develope the doctrines and precepts set forth therein in accordance with other parts of the Holy Volume, and the teachings of the Church in her Offices, Catechism, Liturgy, and Articles. Hence constant reference has been made to the parallel passages of Scripture, and to such as bear upon the various subjects; and also to the formularies of the Church.

The Questions for which answers and references are not given, can be answered from the text; or are of such a character as at once to suggest the answer to a Christian of ordinary intelligence.

The Notes are designed primarily for the Teacher. It is expected that he will make himself familiar with the explanations which are given therein, and communicate the same orally to his scholars. It is also important that the Teacher carefully look out and study the several passages referred to, both in Holy Scripture and in the Book of Common Prayer.

This Part contains twenty-two Lessons, and will suffice for six months' instruction in a Sunday School or weekly Catechetical Class, allowing an occasional day for review.

May God grant His blessing to this effort to extend the knowledge of His truth, for His Son's sake!

The continuing and concluding parts will be issued as soon as required for use in the Sunday Schools that commence the study of the first part. Price $6 per hundred, with the usual discount.

Address orders to
DANIEL DANA, JR., Agent,
Feb. 17—2t 20 John st., New York.

LORD MAHON'S History of England. D. Appleton & Co., publish this week—HISTORY OF ENGLAND, FROM THE PEACE OF UTRECHT TO THE PEACE OF PARIS.
BY LORD MAHON.

Reprinted entire from the last English edition—revised and corrected by the author himself—with additional notes by Henry Reed, LL.D., Prof. of English Literature in the University of Paris. Two volumes 8vo. Price $5.

NOTICES OF LORD MAHON'S HISTORY.

Mr. Macaulay's Opinion.

"Lord Mahon has undoubtedly some of the most valuable qualities of a historian—great diligence in examining authorities, great judgment in weighing testimony, and great impartiality in estimating characters."

Quarterly Review.

"Lord Mahon has shown, throughout, excellent skill in combining, as well as contrasting, the various elements of interest which his materials afforded; he has continued to draw his historical portraits with the same firm and easy hand, and no one can lay down the book without feeling that he has been under the guidance of a singularly clear, high-principled and humane mind; one uniting a very searching shrewdness with a pure and unaffected charity. He has shown equal courage, judgment, and taste, in availing himself of minute details, so as to give his narrative the picturesqueness of a memoir, without sacrificing one jot of the real dignity of history. His History is well calculated to temper the political judgment. It is one great lesson of modesty, forbearance, and charity."

Edinburgh Review.

"It was with no small satisfaction that we saw a history of this period announced from the pen of Lord Mahon, nor have we been disappointed in our expectations. His narrative is minute and circumstantial, without being tedious. His History of the Rebellion in particular is clear, distinct and eutertaining. In his judgment of persons he is on the whole fair, candid and discriminating."

English Review.

"Lord Mahon's work will supply a disideratum which has long been felt—a really good history of the last 150 years. It is written with an ease of style, and command of the subject, and a comprehensiveness of view which evince the possession of high qualifications for the great task which the noble author has proposed to himself. Lord Mahon avails himself extensively of the correspondence and private diaries of the times, which gives unusual interest and life to the narrative. The authorities quoted for Spanish or French details are rlways the original; and we can hardly remember a reference of his Lordship's on any subject which is not to the best testimony known or accessible." New York, Feb. 17, 1849. 1t

FOR SALE.—One of the best Pews in Trinity Church, being in the nave of the church, on the south side of the North Aisle.
Apply to
ROBERT B. CAMPBELL, 72 Wall st
February 17—4t$

MANNING'S SERMONS.—Sermons by Henry Edward Manning, M. A., Archdeacon of Chichester Two vols. First American from the sixth London edition.
MELVILL'S SERMONS.
Just published a new edition of Melvill's Sermons. 2 vols. 8vo. STANFORD & SWORDS, 139 Broadway.
February 17—1t

CALIFORNIA SERMON.—A Sermon preached in St. John's Church, Brooklyn, L. I., on Sunday, February 11th, by the Rev. Samuel R. Johnson, D.D., Rector.
Just published by
STANFORD & SWORDS,
Feb. 17. 139 Broadway.

CONFESSION.—The Voice of the Anglican Church on Confession, edited by the Bishop of North Carolina. Price 6 cents.
STANFORD & SWORDS,
Feb. 17. 139 Broadway.
N. B. A copy of Strype's Annuals, 7 vols. Oxford, for sale. Price $20. Also, Fleury's History. 6 vols. Paris.

PURE WINES—For Sacramental use, imported and for sale, at moderate prices; by THOMAS McMULLEN, 96 Broadway, near Wall.
February 17—tf

FOR CHURCH CUSHIONS—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods,—Curtain Materials, Plushes, Velvets, &c., for sale by
F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William
December 30—3m street, near John street.

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39 *North side Aisle*, (*body pew*.) Apply to Mr. N. Quackenboss, 147 Hudson street, St. John's Square, or to the Sexton. October 14—tf

Poetry.

For the Churchman.]

LITTLE ONES OF THE KINGDOM.

"O Kindheit, die Gott selbe liebet,
Wer Jesu Geist alleine giebet,
Wie sehnet sich mein Herz nach dir!
O Jesu, bilde dich in mir."

"Neither hath this man sinned, nor his parents."—*St. John's Gospel.*

Strive not with puny strength, nor seek
God's providence to span;
Hope not to find, where angel's fail
The mystery to scan;
It *is* a hidden mystery;
And dark their lot appears,
Whom Christ has taken to His Cross,
Even from their earliest years.

We all know such, and it may be
We count for our own
Brother or sister, wife or child,
Heart with our heart as one,
We suffer in their sufferings
More,—for, can words reveal,
Where happiness is not, what thrills
Of blessedness they feel?

Their own peculiar blessedness
Is theirs alone—below;
Man cannot bear so much of Heaven
But countervailed with wo,
'Tis angel's diet—but on earth,
A mingled cup, alas!
Who drink are sometimes fain to cry,
"My Father! let it pass."

Yet praising Him they murmur not,
Nor would they dare remove
One bitter drop, unless He will,
Who offers it in love;
Yea, still they praise, for looks of grace,
For whispered thoughts of peace,
And mitigations by the way,
'Till all their sufferings cease.

What mysteries of love are these
Sufferers, from early years,
Whom Christ has chosen to Himself
Through baptisms of tears,
His precious little ones, whom He
Has gathered from the crowd,
They praise Him, oh! if we were dumb
The stones would cry aloud.

January 14th. * * *

For the Churchman.

"And they shall scourge Him."—*Gospel, Quinquagesima Sunday.*

Christian, behold thy Lord!
His body was scourged for thee.
The Jew condemned Him to the rod,
Romans inflict the penalty.

Christian, behold thy Lord!
His body was scourged for thee.
Ah! what share hadst thou in that word,
What in thy Saviour's agony?

Turn thou thine eyes within;
Let conscience be now thy guide;
And see yet uncommitted sin
Was a scourge on the Saviour's side!

Scourge, then, thy rebel thought;
Repay it with sorrows due:
Scourge, till by suffering it be taught
To bear what thy Lord bore for you.

Christian! thy Lord shrunk not;
Nor thou must withhold thy will:
Be all thy sufferings past forgot,
Thy future sufferings to fulfil.

Christ uncomplaining wept;
His tears won for Him a throne;
If thou close by His side hast kept,
A crown shalt thou have of thine own.

New York, Feb. 10, 1849. H. W. S.

Selected Matter.

REV. PROFESSOR HAIGHT'S

MATRICULATION ADDRESS.

"Young men likewise exhort to be sober minded."—*Titus*, ii. 6.

In the discharge of the not light and unimportant duty, which, in course, devolves on me, of addressing you, my young brethren, on this interesting occasion, I have selected these words of the Holy Apostle, St. Paul, as the ground of my remarks. They contain an intimation of danger, to which all persons at your period of life are exposed, and indicate a line of conduct which becomes young men, in your position especially, most carefully to follow. "Young men likewise exhort,"—he is addressing Titus, as the Bishop of Crete—"Young men likewise exhort to be sober-minded," or, as our margin has it, to be "discreet." Especially, I said, should young men in your position take heed to this counsel—Students of Theology—Candidates for Holy Orders. Your separation, my beloved brethren, from your fellows by an entrance upon a course of preparation for the sacred office, has not freed you from the peculiar temptations and trials to which your period of life is exposed. You are still young men; with their impulses, and feelings, and tendencies. Nay, the very which vocation you have assumed, has perhaps rather added to your difficulties and dangers; exposing you to new and stronger temptations. At least, your responsibility is greatly increased, and the results of a neglect of the Apostolic counsel will be vastly more disastrous both to yourselves and others. Give me then your patient attention, while I endeavor, in dependence upon the help of God's Holy Spirit, with all plainness, yet with all affection, to illustrate and enforce the lesson which the inspired Apostle sets before us in the text. I speak to you all; primarily indeed, to those who are this day to be formally received as students of our Seminary, upon their entering into a solemn engagement to observe its statutes, and yield themselves to its discipline; but also to those who have already been so received, and are now here to witness the enrolment of their junior brethren, and to welcome them to the Institution. None, I trust, suppose that they have reached that point where the word of counsel and warning is unnecessary.

"Young men exhort to be sober-minded."—As here used by the Apostle, the word, which primarily signifies to be of a sound mind,[*] may be taken to import a sober, modest, and recollected spirit, as opposed to all yielding to sensual temptations of every sort, and to all light, irregular, and foolish behaviour. To be sober-minded, implies a constant exercise in every part of self-government, the daily keeping under the body, and bringing it into subjection; the being guided in word and deed, not by passion or sense, but by a sound judgment; not being puffed up with proud conceit; but self-distrustful, humbly and meekly submitting one's-self to the direction and teaching of those to whom authority for this purpose has been committed.

I. The temper of mind, and disposition of heart thus indicated, should be exercised and manifested in the formation and utterance of your opinions, and in the general tone of your conversation and conduct among men.

1. When I speak of *the formation and utterance of your opinions*, I do not, of course, refer to your reception and avowal of the fundamental articles of the Christian faith, as set forth in Holy Scripture and witnessed to by the Church. These you are presumed cordially to have embraced, and to be ready with all boldness, on every suitable occasion to proclaim. But I refer to those Theological and Ecclesiastical questions, connected with and growing out of these fundamental points, which present themselves to every Student of Divinity for consideration and settlement, many of them very nice in their nature, and of high importance. Carefully to study these, under the guidance of wise and learned Bishops and Doctors of the Church, speaking in their writings, and with the help of the living Teacher, is one object of your entrance into this Seminary. To come hither, then, supposing that you are already thoroughly informed on such topics; that you have, and are qualified to express, an opinion on the various points of Theological doctrine and Ecclesiastical practice as they arise, is manifestly absurd. You come as learners, not as teachers; to be instructed, not to instruct. To forget this is not to be sober-minded. And when you have entered within these walls, you will show yourselves mindful of the exhortation of the Apostle, by carefully pursuing the prescribed course of study, and faithfully performing all the duties required of you, that so your views may be carefully and cautiously formed, and with every proper precaution against the entrance of error. That young man is not sober-minded, who, disregarding or slighting the books indicated by the constituted authorities, selects for himself, or under private advisement, the authors whom he will study; or who, idling away his time in miscellaneous reading, or social intercourse, or frivolous amusements, is content to pick up his notions of Theology from the columns of a newspaper, or the pages of a magazine, or to re-echo the opinions expressed by some loud talker in the circle in which he chances to move. This is a point pre-eminently calling for the exercise of sound judgment, modesty, and humility. And error herein is fraught with the most disastrous consequences. For the Student who is satisfied with crude, imperfect, and indigested notions upon the high and important themes which successively are brought before him; who is content with a smattering of Theological knowledge; or who has formed himself upon self-chosen models, willl inevitably prove an unsafe, superficial teacher of the people of the Lord, if not their leader into the paths of deadly error, to his own shame and confusion in the great day of account, and perchance to their eternal detriment.

2. The same principle applies, my brethren, to the *utterance* of your sentiments while yet in a state of pupilage. It is no cause of shame to a Student to be ignorant of those subjects to which his attention has not been given. And it is much more manly and honest for him to confess his ignorance, and to avow that he has no fixed opinion upon a given question, than dogmatically to give forth his guesses, or his half-formed conclusions, as a judgment in the case. Vanity and self-conceit or a desire of applause, may prompt the latter course; but discretion will point him to the former. Indeed the less that grave theological questions are made the subject of discourse and discussion by Students of Divinity, generally among themselves, or in society, the better. But little benefit can ever arise from it, while very often it is the fruitful source of evil to all parties. What you most need my young brethren, is prayer and study. And is your seed-time. By and by, full soon enough, as you will one day confess, though you may not now, you will be called on to speak and to act. Meditation, reflection, reading, prayer,—these are the employments to which your hours should now be consecrated. And when the thoughts of your hearts upon the momentous subjects of your study would find utterance, let it be with the chosen few,—your associates or friends beloved,—and for mutual improvement and edification, not for display, or strife, or the desire of victory in argument. And when abroad among men, it may be expedient or necessary that you should speak on such themes, ever be on your guard. Remember the possible consequences of hasty words to yourself, the Seminary and the Church of God. Better be silent than to speak unadvisedly,—without knowledge, or without reflection, or without regard to circumstances. Thoughtless speech always injures him utters who it; weakening his mental perceptions, or confirming him in error; while the sad effects of imprudent speech often reach far beyond the individual, to those with whom he is connected, causing, not unfrequently, wide spread mortification and damage.—There is "a time," says the wise man "to keep silence."[*] "Let every man," counsels St. James, "be slow to speak."[†] "Let your speech," advises St. Paul, "be alway with grace, seasoned with salt, that ye may know how to answer every man."[‡] "Young men exhort to be sober-minded."

3. But not only with regard to speech should the exhortation of the text be regarded. In reference to *the whole tenor of their conversation and conduct*, should young men, who are preparing for the Holy Ministry, be mindful of the injunction, to be sober-minded. In all your intercourse with the world around you,—in all your habits and actions, even the minutest, and in themselves the most insignificant, it is incumbent upon you, my brethren to observe great discretion,—so to order yourselves as not only not to bring reproach upon yourselves, the Seminary and the Church, but by the beauty and consistency of your deportment, to put to silence the ignorance of foolish men, and to lead observers to respect the Church, and to glorify its adorable Head. The injunctions of the New Testament to the disciples of the Saviour apply with peculiar force to those who are candidates for, or have entered upon the work of the Ministry. "Be ye wise as serpents and harmless as doves."[§] "I would have you wise unto that which is good, and simple concerning evil."[‖] "See then that ye walk circumspectly, not as fools but as wise."[¶] "Abstain from all appearance of evil."*(a)* To go into detail, and specify particular things which should be avoided, is neither expedient nor practicable. The application of the general principle must be left to each one's conscience and good sense. Suffice it to say, that he who is sober-minded, will most carefully abstain from all such peculiarities of outward deportment as are likely to excite atention, and draw forth remark. Good taste indicates this as the only proper course of procedure for persons in your position. But this is not all. It is not merely a question of taste. It is a question of duty. The interests of the Seminary, the interests of the Church of God, are involved herein. No man can draw upon himself, by his departures in behaviour from general usage, the eyes of the community, and awaken their wonder, without thereby contributing somewhat to weaken the legitimate influence of that sacred order to which he is looking, and to hinder the onward march of the Church of Christ.

I know full well that at times it may be difficult to draw the line between what is and what is not expedient and allowable in conduct. There may be a difference of opinion as to what discretion demands. Still these cases are comparatively rare; and when they arise, let it be remembered, that it is far safer to stand on the side of prudence. And if it happen that you find remark occasioned, and offence given, by actions which you had not supposed liable to objection, and to which, from sacred associations perhaps, you would fondly cling, even then, far better is it that you should deny yourselves, than that any odium should fall upon the Church. "Even Christ pleased not himself:" therefore "let every one of us please his neighbor for his good to edification."*(b)* "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."*(c)*

[To be continued.]

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[*] σωφρονειν.

[*] Ecclesiastes iii. 7.
[†] James i. 19.
[‡] Colossians iv. 6.
[§] Matthew x. 16.
[‖] Romans xiv. 19.
[¶] Ephes. v. 15.
(a) 1 Thes. v. 22.

(b) Romans xv. 3, 2.
(c) 1 Corinthians viii. 13.

"Curious particulars in relation to marriage.—The intervention of a priest or rather ecclesiastical fuctionary, was deemed indisdensible to a marriage, until the council of Trent in 1409. The celebrated decree passed in that session, interdicted any marriage otherwise than in the presence of the priest and of least two witnesses. But before the time of Pope Innocent III., (1118,) there was no solemnization of marriage in the Church, but the bridegroom came to the bride's house, and led her home to his own, which was all the ceremony then used. Bans were first directed to be published by Canon Walter in the year 1200."

The above extract, which has been going the rounds of the Newspapers affords an amusing instance of the work "*our columns*," are apt to make, when they meddle with matters of higher import than the news of the day. Students of History will be somewhat surprised to find that the Council of Trent, whose first session was held in 1545, passed a "celebrated decree," in 1409! It is also odd, that Pope Innocent III. who succeeded to the throne in 1199, should have been Pope in 1118!

Beside these Chronological errors however, there are three distinct statements made, every one of which are utterly false and unfounded.

1. That up to 1409 "the intervention of a Priest or ecclesiastical functionary was not deemed indispensible." Bingham, in the 4th chapter of his 32d Book, brings abundant testimony from Ignacius, Tertullian, Gregory, Nazianzen, St. Chysostom, St. Augustine, &c., to prove that the employment of a Priest was the continuous and regular practice of the early Church. And in the 5th section of the same chapter he shows how, when the primitive practice had come into some dishonor and neglect, it was re-established in the West by Charles the Great, about 780; and in the East, by Leo Sapiens, about 900.

II. That the "only ceremony," up to 1118, was the carrying home of the bride by the bridegroom. Whereas, this act was never in the early Church considered so much a part of the religious ceremonies of marriage, as of the *pomp*, as it was termed, which attended it. The marriage itself was complete without it; but the mere pomp of the marriage was deemed imperfect.

III. That Bans were first ordered to be published by *Canon Walter*, in 1200. Whereas the custom of making intended marriages known to the Church, is certainly as old as the time of Tertullian. Who "Canon Walter" may have been, or how he came to have so much authority in the matter, we are not at all aware.—The 11th Canon of the Council of London, held at Westminister in 1200, under Hubert, Archbishop of Canterbury, ordered, indeed that the Bans should be three times asked, before a marriage should be solemnized: and we hugely suspect that our erudite author, has somewhat boldly personified this decree. At all events, the decree itself was not intended to introduce a new custom, but to re-order an old one, which was beginning to be neglected.]

We have noticed this stupid paragraph, only because it is one among many indications of a prevalent disposition to degrade into a mere civil contract, that holy ordinance which God instituted in Paradise; and to which our Lord has given the prerogative of representing, in a mystery, the union which exists between Himself and His Church.—*Calendar.*

Advertisements.

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship*, with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.

References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.

The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

SERIOUS CALL.—Law's Serious Call to a Devout and Holy Life, adapted to the state and condition of all orders of Christians. 12mo. 75 cts.
Just published by
STANFORD & SWORDS,
Feb. 10. 139 Broadway.

A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.
All communications Post paid.
December 2—8t$

PREPARATORY GOVERNESS—The Advertiser wishes to obtain a situation in the above capacity, having had several years experience in the care and management of children—she would also undertake housekeeping—has no objection to town or country. Respectable testimonials can be produced.
Address C. Q., at the office of the Churchman.
December 2—6t$

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39 *North side Aisle*, (*body pew.*) Apply to Mr. N. Quackenboss, 147 Hudson street, St. John's Square, or to the Sexton. October 14—tf

A LADY, a communicant of an Episcopal Church in Brooklyn, is desirous to obtain a situation as Governess in a private family, or as Assistant in some established school. She has no objections to go to the South or West. The references are of the most respectable kind. Address E. C. B., Brooklyn, Post-office, N. Y.
January 20—2t$

GOVERNESS.—A Lady, who is qualified to undertake the instruction of three Young Ladies, from 8 to 12 years of age, in English, French, and Music, is desirous of obtaining an engagement as resident Governess in a Protestant family; a Clergyman's preferred. Communications addressed to S. M., care of Mr. McMulin, 96 Broadway, will receive attention. Jan. 6, 1849—2t$

A PERSON who has had considerable experience in Church Music, is desirous of procuring a situation as Tenor Singer. The Episcopalian Church preferred. Address Tenor Churchman office, 12 John street. January 13—2t$

COLLEGE OF ST. JAMES—Washington County, Maryland.—One or two Tutors are wanted in the Grammar School. Applications (with references) may be made to the undersigned. The posts would be especially desirable for candidates for orders.
JOHN B. KERFOOT, Rector,
December 16—3t College of St. James, P. O., Md.

LIFE ASSURANCE.—National LOAN FUND LIFE ASSURANCE SOCIETY, 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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Part of the Capital is *permanently* invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American Policies is about $120,000.

A new prospectus containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall Street, *gratis.*
J. LEANDER STARR, General Agent.
July 8—3m

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they will be required to pay six per cent. interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall street.

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JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Fxaminer, attends at the office daily from 2 to 3 o'clock. July 15.

JANUARY REPORT.—THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, (11 Wall street,) has issued during the month of January, 1849, three hundred and seven new Policies, viz:

To Merchants and Traders,	97	To Mechanics,	88
Clerks,	38	Manufacturers,	25
Physicians,	3	Farmers,	11
Engineers,	2	Hotel Keepers,	4
Lawyers,	6	U. S. Officer,	1
Ladies,	4	Public Officers,	2
Brokers,	5	Teachers,	4
Sea Captains,	2	Artists,	3
Agents,	4	Other occupations,	8

New Policies issued in January, 307
ROBT. L. PATTERSON, President.
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James Stewart, M. D., Medical Examiner (residence Abingdon square,) is at the office daily, from 2 to 3 o'clock
February 10—1m

SCHOOL FOR MORAL DISCIPLINE.—The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School—to educate boys, not as if they were physically, but morally, men—men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form (or, if need be, to *re*-form) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather then to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience, and thus lead the mind to approve of, and pursue, the good—never to indulge, but always to be kind—never to be severe, but always to be srrict—to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructers. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructers. At study, at play, at meals, at rest, by night and by day, the boys are always with the superintendent, or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The bosy, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationery, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra Studies 5$ per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of, Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the Visiting Committee.
WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jaeuary 6, 1849—tf

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Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.
Inverness, November 24, 1848—1y1tmi.3tm4p

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